

# Śrīmad-Bhāgavatam

Vol. 1

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Mantras transcribed into Sanskrit ~ 3,000 B.C. by

Veda Vyāsa

Translated from the Sanskrit into English by

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# Canto 1: Creation

## SB 1.1: Questions by the Sages

SB 1.1.1 — O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

SB 1.1.2 — Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.

SB 1.1.3 — O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

SB 1.1.4 — Once, in a holy place in the forest of Naimiṣāraṇya, great sages headed by the sage Śaunaka assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.

SB 1.1.5 — One day, after finishing their morning duties by burning a sacrificial fire and offering a seat of esteem to Śrīla Sūta Gosvāmī, the great sages made inquiries, with great respect, about the following matters.

SB 1.1.6 — The sages said: Respected Sūta Gosvāmī, you are completely free from all vice. You are well versed in all the scriptures famous for religious life, and in the Purāṇas and the histories as well, for you have gone through them under proper guidance and have also explained them.

SB 1.1.7 — Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.

SB 1.1.8 — And because you are submissive, your spiritual masters have endowed you with all the favors bestowed upon a gentle disciple. Therefore you can tell us all that you have scientifically learned from them.

SB 1.1.9 — Please, therefore, being blessed with many years, explain to us, in an easily understandable way, what you have ascertained to be the absolute and ultimate good for the people in general.

SB 1.1.10 — O learned one, in this iron Age of Kali men almost always have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

SB 1.1.11 — There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, O sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied.

SB 1.1.12 — All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vasudeva.

SB 1.1.13 — O Sūta Gosvāmī, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [ācāryas], for one is uplifted both by speaking them and by hearing them.

SB 1.1.14 — Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

SB 1.1.15 — O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.

SB 1.1.16 — Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?

SB 1.1.17 — His transcendental acts are magnificent and gracious, and great learned sages like Nārada sing of them. Please, therefore, speak to us, who are eager to hear, about the adventures He performs in His various incarnations.

SB 1.1.18 — O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers.

SB 1.1.19 — We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

SB 1.1.20 — Lord Śrī Kṛṣṇa, the Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts.

SB 1.1.21 — Knowing well that the Age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of Godhead and in this way perform sacrifice.

SB 1.1.22 — We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.

SB 1.1.23 — Since Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us to whom the religious principles have now gone for shelter.

## SB 1.2: Divinity and Divine Service

SB 1.2.1 — Ugraśravā [Sūta Gosvāmī], the son of Romaharṣaṇa, being fully satisfied by the perfect questions of the brāhmaṇas, thanked them and thus attempted to reply.

SB 1.2.2 — Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation

from him, cried out, “O my son!” Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.

SB 1.2.3 — Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.

SB 1.2.4 — Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

SB 1.2.5 — O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world’s welfare. Only questions of this sort are capable of completely satisfying the self.

SB 1.2.6 — The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

SB 1.2.7 — By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

SB 1.2.8 — The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

SB 1.2.9 — All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.

SB 1.2.10 — Life’s desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one’s works.

SB 1.2.11 — Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.

SB 1.2.12 — The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.

SB 1.2.13 — O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

SB 1.2.14 — Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.

SB 1.2.15 — With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?

SB 1.2.16 — O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.

SB 1.2.17 — Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

SB 1.2.18 — By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

SB 1.2.19 — As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

SB 1.2.20 — Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

SB 1.2.21 — Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

SB 1.2.22 — Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

SB 1.2.23 — The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness.

SB 1.2.24 — Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth.

SB 1.2.25 — Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.

SB 1.2.26 — Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions.

SB 1.2.27 — Those who are in the modes of passion and ignorance worship those in the same category — namely the forefathers, other living beings and the demigods who are in charge of cosmic activities — for they are urged by a desire to be materially benefited with women, wealth, power and progeny.

SB 1.2.28-29 — In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

SB 1.2.30 — In the beginning of the material creation, that Absolute Personality of Godhead [Vāsudeva], in His transcendental position, created the energies of cause and effect by His own internal energy.

SB 1.2.31 — After creating the material substance, the Lord [Vāsudeva] expands Himself and enters into it. And although He is within the material modes of nature and appears to be one of the created beings, He is always fully enlightened in His transcendental position.

SB 1.2.32 — The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

SB 1.2.33 — The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.

SB 1.2.34 — Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness.

### SB 1.3: Kṛṣṇa Is the Source of All Incarnations

SB 1.3.1 — Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universes.

SB 1.3.2 — A part of the puruṣa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.

SB 1.3.3 — It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.

SB 1.3.4 — The devotees, with their perfect eyes, see the transcendental form of the puruṣa who has thousands of legs, thighs, arms and faces — all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.

SB 1.3.5 — This form [the second manifestation of the puruṣa] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created.

SB 1.3.6 — First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.

SB 1.3.7 — The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe.

SB 1.3.8 — In the millennium of the ṛṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.

SB 1.3.9 — In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharmma. Thus He undertook severe and exemplary penances to control the senses.

SB 1.3.10 — The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.

SB 1.3.11 — The sixth incarnation of the puruṣa was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.].

SB 1.3.12 — The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yāma.

SB 1.3.13 — The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life.

SB 1.3.14 — O brāhmaṇas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Pṛthu] who cultivated the land to yield various produce, and for that reason the earth was beautiful and attractive.

SB 1.3.15 — When there was a complete inundation after the period of the Cāksuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

SB 1.3.16 — The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and atheists of the universe.

SB 1.3.17 — In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.

SB 1.3.18 — In the fourteenth incarnation, the Lord appeared as Nr̄simha and bifurcated the strong body of the atheist Hiranyaśipu with His nails, just as a carpenter pierces cane.

SB 1.3.19 — In the fifteenth incarnation, the Lord assumed the form of a dwarf brāhmaṇa [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land.

SB 1.3.20 — In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brāhmaṇas [the intelligent class].

SB 1.3.21 — Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī through Parāśara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.

SB 1.3.22 — In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea.

SB 1.3.23 — In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi [the Yadu dynasty], and by so doing He removed the burden of the world.

SB 1.3.24 — Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.

SB 1.3.25 — Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time almost all the rulers of the earth will have degenerated into plunderers.

SB 1.3.26 — O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.

SB 1.3.27 — All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis.

SB 1.3.28 — All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

SB 1.3.29 — Whoever carefully recites the mysterious appearances of the Lord, with devotion in the morning and in the evening, gets relief from all miseries of life.

SB 1.3.30 — The conception of the virāṭ universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent [and neophytes] to adjust to the idea of the Lord's having form. But factually the Lord has no material form.

SB 1.3.31 — Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self.

SB 1.3.32 — Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

SB 1.3.33 — Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.

SB 1.3.34 — If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.

SB 1.3.35 — Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart.

SB 1.3.36 — The Lord, whose activities are always spotless, is the master of the six senses and is fully omnipotent with six opulences. He creates the manifested universes, maintains them and

annihilates them without being in the least affected. He is within every living being and is always independent.

SB 1.3.37 — The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words.

SB 1.3.38 — Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.

SB 1.3.39 — Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke transcendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent-percent immunity from the dreadful repetition of birth and death.

SB 1.3.40 — This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

SB 1.3.41 — Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

SB 1.3.42 — Śukadeva Gosvāmī, the son of Vyāsadeva, in his turn delivered the Bhāgavatam to the great Emperor Parīkṣit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink.

SB 1.3.43 — This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the Age of Kali shall get light from this Purāṇa.

SB 1.3.44 — O learned brāhmaṇas, when Śukadeva Gosvāmī recited Bhāgavatam there [in the presence of Emperor Parīkṣit], I heard him with rapt attention, and thus, by his mercy, I learned the Bhāgavatam from that great and powerful sage. Now I shall try to make you hear the very same thing as I learned it from him and as I have realized it.

## SB 1.4: The Appearance of Śrī Nārada

SB 1.4.1 — Vyāsadeva said: On hearing Sūta Gosvāmī speak thus, Śaunaka Muni, who was the elderly, learned leader of all the ṛṣis engaged in that prolonged sacrificial ceremony, congratulated Sūta Gosvāmī by addressing him as follows.

SB 1.4.2 — Śaunaka said: O Sūta Gosvāmī, you are the most fortunate and respected of all those who can speak and recite. Please relate the pious message of Śrīmad-Bhāgavatam, which was spoken by the great and powerful sage Śukadeva Gosvāmī.

SB 1.4.3 — In what period and at what place was this first begun, and why was this taken up? From where did Kṛṣṇa-dvaipāyana Vyāsa, the great sage, get the inspiration to compile this literature?

SB 1.4.4 — His [Vyāsadeva's] son was a great devotee, an equibalanced monist, whose mind was always concentrated in monism. He was transcendental to mundane activities, but being unexposed, he appeared like an ignorant person.

SB 1.4.5 — While Śrī Vyāsadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions.

SB 1.4.6 — How was he [Śrīla Śukadeva, the son of Vyāsa] recognized by the citizens when he entered the city of Hastināpura [now Delhi], after wandering in the provinces of Kuru and Jāṅgala, appearing like a madman, dumb and retarded?

SB 1.4.7 — How did it so happen that King Parīkṣit met this great sage, making it possible for this great transcendental essence of the Vedas [Bhāgavatam] to be sung to him?

SB 1.4.8 — He [Śukadeva Gosvāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence.

SB 1.4.9 — It is said that Mahārāja Parīkṣit is a great first-class devotee of the Lord and that his birth and activities are all wonderful. Please tell us about him.

SB 1.4.10 — He was a great emperor and possessed all the opulences of his acquired kingdom. He was so exalted that he was increasing the prestige of the Pāṇḍu dynasty. Why did he give up everything to sit down on the bank of the Ganges and fast until death?

SB 1.4.11 — He was such a great emperor that all his enemies would come and bow down at his feet and surrender all their wealth for their own benefit. He was full of youth and strength, and he possessed kingly opulences that were difficult to give up. Why did he want to give up everything, including his life?

SB 1.4.12 — Those who are devoted to the cause of the Personality of Godhead live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the Emperor [Parīkṣit] was free from all attachment to worldly possessions, how could he give up his mortal body, which was the shelter for others?

SB 1.4.13 — We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.

SB 1.4.14 — Sūta Gosvāmī said: When the second millennium overlapped the third, the great sage [Vyāsadeva] was born to Parāśara in the womb of Satyavatī, the daughter of Vasu.

SB 1.4.15 — Once upon a time he [Vyāsadeva], as the sun rose, took his morning ablution in the waters of the Sarasvatī and sat alone to concentrate.

SB 1.4.16 — The great sage Vyāsadeva saw anomalies in the duties of the millennium. This happens on the earth in different ages, due to the unseen force of time.

SB 1.4.17-18 — The great sage, who was fully equipped in knowledge, could see through his transcendental vision the deterioration of everything material due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life.

SB 1.4.19 — He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men.

SB 1.4.20 — The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Purāṇas are called the fifth Veda.

SB 1.4.21 — After the Vedas were divided into four divisions, Paila Ṛṣi became the professor of the Ṛg Veda, Jaimini the professor of the Sāma Veda, and Vaiśampāyana alone became glorified by the Yajur Veda.

SB 1.4.22 — The Sumantu Muni Aṅgirā, who was very devotedly engaged, was entrusted with the Atharva Veda. And my father, Romaharṣaṇa, was entrusted with the Purāṇas and historical records.

SB 1.4.23 — All these learned scholars, in their turn, rendered their entrusted Vedas unto their many disciples, granddisciples and great-granddisciples, and thus the respective branches of the followers of the Vedas came into being.

SB 1.4.24 — Thus the great sage Vyāsadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men.

SB 1.4.25 — Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahābhārata for women, laborers and friends of the twice-born.

SB 1.4.26 — O twice-born brāhmaṇas, still his mind was not satisfied, although he engaged himself in working for the total welfare of all people.

SB 1.4.27 — Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself:

SB 1.4.28-29 — I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual masters and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahābhārata, by which even women, śūdras and others [friends of the twice-born] can see the path of religion.

SB 1.4.30 — I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

SB 1.4.31 — This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord.

SB 1.4.32 — As mentioned before, Nārada reached the cottage of Kṛṣṇa-dvaipāyana Vyāsa on the banks of the Sarasvatī just as Vyāsadeva was regretting his defects.

SB 1.4.33 — At the auspicious arrival of Śrī Nārada, Śrī Vyāsadeva got up respectfully and worshiped him, giving him veneration equal to that given to Brahmājī, the creator.

## SB 1.5: Nārada's Instructions on Śrīmad-Bhāgavatam for Vyāsadeva

SB 1.5.1 — Sūta Gosvāmī said: Thus the sage amongst the gods [Nārada], comfortably seated and apparently smiling, addressed the ṛṣi amongst the brāhmaṇas [Vedavyāsa].

SB 1.5.2 — Addressing Vyāsadeva, the son of Parāśara, Nārada inquired: Are you satisfied by identifying with the body or the mind as objects of self-realization?

SB 1.5.3 — Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahābhārata, which is full of all kinds of Vedic sequences elaborately explained.

SB 1.5.4 — You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?

SB 1.5.5 — Śrī Vyāsadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahmā] who is self-born [without mundane father and mother].

SB 1.5.6 — My lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.

SB 1.5.7 — Like the sun, Your Goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.

SB 1.5.8 — Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.

SB 1.5.9 — Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva.

SB 1.5.10 — Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place

of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

SB 1.5.11 — On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

SB 1.5.12 — Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

SB 1.5.13 — O Vyāsadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.

SB 1.5.14 — Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind, as the wind agitates a boat which has no resting place.

SB 1.5.15 — The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

SB 1.5.16 — The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by Your Goodness, through descriptions of the transcendental activities of the Supreme Lord.

SB 1.5.17 — One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.

SB 1.5.18 — Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet

[Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.

SB 1.5.19 — My dear Vyāsa, even though a devotee of Lord Kṛṣṇa sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.

SB 1.5.20 — The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.

SB 1.5.21 — Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead, Śrī Kṛṣṇa more vividly.

SB 1.5.22 — Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.

SB 1.5.23 — O Muni, in the last millennium I was born as the son of a certain maid-servant engaged in the service of brāhmaṇas who were following the principles of Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

SB 1.5.24 — Although they were impartial by nature, those followers of the Vedānta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

SB 1.5.25 — Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

SB 1.5.26 — O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

SB 1.5.27 — O great sage, as soon as I got a taste of the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.

SB 1.5.28 — Thus during two seasons — the rainy season and autumn — I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.

SB 1.5.29 — I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.

SB 1.5.30 — As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the Personality of Godhead Himself.

SB 1.5.31 — By that confidential knowledge, I could understand clearly the influence of the energy of Lord Śrī Kṛṣṇa, the creator, maintainer and annihilator of everything. By knowing that, one can return to Him and personally meet Him.

SB 1.5.32 — O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].

SB 1.5.33 — O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

SB 1.5.34 — Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work.

SB 1.5.35 — Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor.

SB 1.5.36 — While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.

SB 1.5.37 — Let us all chant the glories of Vāsudeva along with His plenary expansions Pradyumna, Aniruddha and Saṅkarṣaṇa.

SB 1.5.38 — Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.

SB 1.5.39 — O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

SB 1.5.40 — Please, therefore, describe the almighty Lord's activities which you have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.

## SB 1.6: Conversation Between Nārada and Vyāsadeva

SB 1.6.1 — Sūta said: O brāhmaṇas, thus hearing all about Śrī Nārada's birth and activities, Vyāsadeva, the incarnation of God and son of Satyavatī, inquired as follows.

SB 1.6.2 — Śrī Vyāsadeva said: What did you [Nārada] do after the departure of the great sages who had instructed you in scientific transcendental knowledge before the beginning of your present birth?

SB 1.6.3 — O son of Brahmā, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?

SB 1.6.4 — O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahmā, is still fresh in your memory, undisturbed by time?

SB 1.6.5 — Śrī Nārada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.

SB 1.6.6 — I was the only son of my mother, who was not only a simple woman but a maidservant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.

SB 1.6.7 — She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.

SB 1.6.8 — When I was a mere child of five years, I lived in a brāhmaṇa school. I was dependent on my mother's affection and had no experience of different lands.

SB 1.6.9 — Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.

SB 1.6.10 — I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.

SB 1.6.11 — After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.

SB 1.6.12 — I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.

SB 1.6.13 — I then passed alone through many forests of rushes, bamboo, reeds, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.

SB 1.6.14 — Thus traveling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.

SB 1.6.15 — After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I had learned from liberated souls.

SB 1.6.16 — As soon as I began to meditate upon the lotus feet of the Personality of Godhead with my mind transformed in transcendental love, tears rolled down my eyes, and without delay the Personality of Godhead, Śrī Kṛṣṇa, appeared on the lotus of my heart.

SB 1.6.17 — O Vyāsadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

SB 1.6.18 — The transcendental form of the Lord, as it is, satisfies the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.

SB 1.6.19 — I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to view the form again, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.

SB 1.6.20 — Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.

SB 1.6.21 — O Nārada [the Lord spoke], I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

SB 1.6.22 — O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.

SB 1.6.23 — By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.

SB 1.6.24 — Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.

SB 1.6.25 — Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.

SB 1.6.26 — Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the

transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

SB 1.6.27 — And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.

SB 1.6.28 — Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

SB 1.6.29 — At the end of the millennium, when the Personality of Godhead, Lord Nārāyaṇa, lay down within the water of devastation, Brahmā began to enter into Him along with all creative elements, and I also entered through His breathing.

SB 1.6.30 — After 4,300,000,000 solar years, when Brahmā awoke to create again by the will of the Lord, all the ṛṣis like Marīci, Aṅgirā, Atri and so on were created from the transcendental body of the Lord, and I also appeared along with them.

SB 1.6.31 — Since then, by the grace of the almighty Viṣṇu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.

SB 1.6.32 — And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

SB 1.6.33 — The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.

SB 1.6.34 — It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat — the constant chanting of the transcendental activities of the Personality of Godhead.

SB 1.6.35 — It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.

SB 1.6.36 — O Vyāsadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.

SB 1.6.37 — Sūta Gosvāmī said: Thus addressing Vyāsadeva, Śrīla Nārada Muni took leave of him, and vibrating on his vīṇā instrument, he left to wander at his free will.

SB 1.6.38 — All glory and success to Śrīla Nārada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe.

## SB 1.7: The Son of Drona Punished

SB 1.7.1 — Ṛṣi Śaunaka asked: O Sūta, the great and transcendently powerful Vyāsadeva heard everything from Śrī Nārada Muni. So after Nārada’s departure, what did Vyāsadeva do?

SB 1.7.2 — Śrī Sūta said: On the western bank of the river Sarasvatī, which is intimately related with the Vedas, there is a cottage for meditation at Śamyāprāsa which enlivens the transcendental activities of the sages.

SB 1.7.3 — In that place, Śrīla Vyāsadeva, in his own āśrama, which was surrounded by berry trees, sat down to meditate after touching water for purification.

SB 1.7.4 — Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

SB 1.7.5 — Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

SB 1.7.6 — The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

SB 1.7.7 — Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.

SB 1.7.8 — The great sage Vyāsadeva, after compiling the Śrīmad-Bhāgavatam and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.

SB 1.7.9 — Śrī Śaunaka asked Sūta Gosvāmī: Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?

SB 1.7.10 — Sūta Gosvāmī said: All different varieties of ātmārāmas [those who take pleasure in the ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

SB 1.7.11 — Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Śrīmad-Bhāgavatam].

SB 1.7.12 — Sūta Gosvāmī thus addressed the ṛṣis headed by Śaunaka: Now I shall begin the transcendental narration of the Lord Śrī Kṛṣṇa and topics of the birth, activities and deliverance of King Parīkṣit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pāṇḍu.

SB 1.7.13-14 — When the respective warriors of both camps, namely the Kauravas and the Pāṇḍavas, were killed on the Battlefield of Kurukṣetra and the dead warriors obtained their deserved destinations, and when the son of Dhṛitarāṣṭra fell down lamenting, his spine broken, being beaten by the club of Bhīmasena, the son of Dronācārya [Aśvathāmā] beheaded the five sleeping sons of Draupadī and delivered the heads as a prize to his master, foolishly thinking that he would be pleased. Duryodhana, however, disapproved of the heinous act, and he was not pleased in the least.

SB 1.7.15 — Draupadī, the mother of the five children of the Pāṇḍavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus:

SB 1.7.16 — O gentle lady, when I present you with the head of that brāhmaṇa, after beheading him with arrows from my Gāṇḍīva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head.

SB 1.7.17 — Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Aśvatthāmā, the son of his martial teacher.

SB 1.7.18 — Aśvatthāmā, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic stricken, just to save his life, as Brahmā fled in fear from Śiva.

SB 1.7.19 — When the son of the brāhmaṇa [Aśvatthāmā] saw that his horses were tired, he considered that there was no alternative for protection outside of his using the ultimate weapon, the brahmāstra [nuclear weapon].

SB 1.7.20 — Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons.

SB 1.7.21 — Thereupon a glaring light spread in all directions. It was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Śrī Kṛṣṇa.

SB 1.7.22 — Arjuna said: O my Lord Śrī Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.

SB 1.7.23 — You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

SB 1.7.24 — And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls.

SB 1.7.25 — Thus You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are constantly rapt in meditation upon You.

SB 1.7.26 — O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it.

SB 1.7.27 — The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Droṇa. He has thrown the hymns of nuclear energy [brahmāstra], and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death.

SB 1.7.28 — O Arjuna, only another brahmāstra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with the power of your own weapon.

SB 1.7.29 — Śrī Sūta Gosvāmī said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Śrī Kṛṣṇa, he cast his brahmāstra weapon to counteract the other one.

SB 1.7.30 — When the rays of the two brahmāstras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets.

SB 1.7.31 — All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the sāṁvartaka fire which takes place at the time of annihilation.

SB 1.7.32 — Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmāstra weapons, as Lord Śrī Kṛṣṇa desired.

SB 1.7.33 — Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautamī and bound him with ropes like an animal.

SB 1.7.34 — After binding Aśvatthāmā, Arjuna wanted to take him to the military camp. The Personality of Godhead Śrī Kṛṣṇa, looking on with His lotus eyes, spoke to Arjuna in an angry mood.

SB 1.7.35 — Lord Śrī Kṛṣṇa said: O Arjuna, you should not show mercy by releasing this relative of a brāhmaṇa [brahma-bandhu], for he has killed innocent boys in their sleep.

SB 1.7.36 — A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul.

SB 1.7.37 — A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.

SB 1.7.38 — Furthermore, I have personally heard you promise Draupadī that you would bring forth the head of the killer of her sons.

SB 1.7.39 — This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately.

SB 1.7.40 — Sūta Gosvāmī said: Although Kṛṣṇa, who was examining Arjuna in religion, encouraged Arjuna to kill the son of Droṇācārya, Arjuna, a great soul, did not like the idea of killing him, although Aśvatthāmā was a heinous murderer of Arjuna's family members.

SB 1.7.41 — After reaching his own camp, Arjuna, along with his dear friend and charioteer [Śrī Kṛṣṇa], entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.

SB 1.7.42 — Śrī Sūta Gosvāmī said: Draupadī then saw Aśvatthāmā, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-behaved, she showed him due respects as a brāhmaṇa.

SB 1.7.43 — She could not tolerate Aśvatthāmā's being bound by ropes, and being a devoted lady, she said: Release him, release him, for he is a brāhmaṇa, our spiritual master.

SB 1.7.44 — It was by Droṇācārya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons.

SB 1.7.45 — He [Droṇācārya] is certainly still existing, being represented by his son. His wife Kṛpī did not undergo a satī with him because she had a son.

SB 1.7.46 — O most fortunate one who know the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful.

SB 1.7.47 — My lord, do not make the wife of Droṇācārya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.

SB 1.7.48 — If the kingly administrative order, being unrestricted in sense control, offends the brāhmaṇa order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon them all.

SB 1.7.49 — Sūta Gosvāmī said: O brāhmaṇas, King Yudhiṣṭhīra fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity, and without duplicity.

SB 1.7.50 — Nakula and Sahadeva [the younger brothers of the King] and also Sātyaki, Arjuna, the Personality of Godhead Lord Sri Kṛṣṇa, son of Devakī, and the ladies and others all unanimously agreed with the King.

SB 1.7.51 — Bhīma, however, angrily disagreed with them and recommended killing this culprit, who had murdered sleeping children for no purpose and for neither his nor his master's interest.

SB 1.7.52 — Caturbhūja [the four-armed one], or the Personality of Godhead, after hearing the words of Bhīma, Draupadī and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.

SB 1.7.53-54 — The Personality of Godhead, Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhimasena and Me.

SB 1.7.55 — Sūta Gosvāmī said: Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Aśvatthāmā.

SB 1.7.56 — He [Aśvatthāmā] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel from his head, he lost even more strength. Thus he was unbound and driven out of the camp.

SB 1.7.57 — Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body.

SB 1.7.58 — Thereafter, the sons of Pāṇḍu, and Draupadī, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives.

## SB 1.8: Prayers by Queen Kuntī and Parīkṣit Saved

SB 1.8.1 — Sūta Gosvāmī said: Thereafter the Pāṇḍavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Draupadī. The ladies walked in front.

SB 1.8.2 — Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water is sanctified due to being mixed with the dust of the lotus feet of the Lord.

SB 1.8.3 — There sat the King of the Kurus, Mahārāja Yudhiṣṭhīra, along with his younger brothers and Dhṛtarāṣṭra, Gāndhārī, Kuntī and Draupadī, all overwhelmed with grief. Lord Kṛṣṇa was also there.

SB 1.8.4 — Citing the stringent laws of the Almighty and their reactions upon living beings, Lord Śrī Kṛṣṇa and the munis began to pacify those who were shocked and affected.

SB 1.8.5 — The clever Duryodhana and his party cunningly usurped the kingdom of Yudhiṣṭhīra, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life having decreased for their rough handling of the hair of Queen Draupadī.

SB 1.8.6 — Lord Śrī Kṛṣṇa caused three well-performed aśvamedha-yajñas [horse sacrifices] to be conducted by Mahārāja Yudhiṣṭhīra and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.

SB 1.8.7 — Lord Śrī Kṛṣṇa then prepared for His departure. He invited the sons of Pāṇḍu, after having been worshiped by the brāhmaṇas, headed by Śrīla Vyāsadeva. The Lord also reciprocated greetings.

SB 1.8.8 — As soon as He seated Himself on the chariot to start for Dvārakā, He saw Uttarā hurrying toward Him in fear.

SB 1.8.9 — Uttarā said: O Lord of lords, Lord of the universe! You are the greatest of mystics. Please protect me, protect me, for there is no one else who can save me from the clutches of death in this world of duality.

SB 1.8.10 — O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.

SB 1.8.11 — Sūta Gosvāmī said: Having patiently heard her words, Lord Śrī Kṛṣṇa, who is always very affectionate to His devotees, could at once understand that Aśvatthāmā, the son of Dronācārya, had thrown the brahmāstra to finish the last life in the Pāṇḍava family.

SB 1.8.12 — O foremost among the great thinkers [munis] [Śaunaka], seeing the glaring brahmāstra proceeding towards them, the Pāṇḍavas took up their five respective weapons.

SB 1.8.13 — The almighty Personality of Godhead, Śrī Kṛṣṇa, having observed that a great danger was befalling His unalloyed devotees, who were fully surrendered souls, at once took up His Sudarśana disc to protect them.

SB 1.8.14 — The Lord of supreme mysticism, Śrī Kṛṣṇa, resides within everyone's heart as the Paramātmā. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttarā by His personal energy.

SB 1.8.15 — O Śaunaka, glory of Bhṛgu's family, although the supreme brahmāstra weapon released by Aśvatthāmā was irresistible and without check or counteraction, it was neutralized and foiled when confronted by the strength of Viṣṇu [Lord Kṛṣṇa].

SB 1.8.16 — O brāhmaṇas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. By His own transcendental energy He creates, maintains and annihilates all material things, although He Himself is unborn.

SB 1.8.17 — Thus saved from the radiation of the brahmāstra, Kuntī, the chaste devotee of the Lord, and her five sons and Draupadī addressed Lord Kṛṣṇa as He started for home.

SB 1.8.18 — Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

SB 1.8.19 — Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

SB 1.8.20 — You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How then can we women know You perfectly?

SB 1.8.21 — Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

SB 1.8.22 — My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

SB 1.8.23 — O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kamsa, and me and my children from a series of constant dangers.

SB 1.8.24 — My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

SB 1.8.25 — I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

SB 1.8.26 — My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

SB 1.8.27 — My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

SB 1.8.28 — My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

SB 1.8.29 — O Lord, no one can understand Your transcendental pastimes, which appear to be human and so are misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

SB 1.8.30 — Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

SB 1.8.31 — My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

SB 1.8.32 — Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

SB 1.8.33 — Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

SB 1.8.34 — Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

SB 1.8.35 — And yet others say that You appeared for the sake of rejuvenating the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

SB 1.8.36 — O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

SB 1.8.37 — O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

SB 1.8.38 — As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.

SB 1.8.39 — O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

SB 1.8.40 — All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

SB 1.8.41 — O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣnis.

SB 1.8.42 — O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

SB 1.8.43 — O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

SB 1.8.44 — Sūta Gosvāmī said: The Lord, thus hearing the prayers of Kuntīdevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.

SB 1.8.45 — Thus accepting the prayers of Śrīmatī Kuntīdevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhira, who implored Him lovingly.

SB 1.8.46 — King Yudhiṣṭhira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyāsa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence.

SB 1.8.47 — King Yudhiṣṭhira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.

SB 1.8.48 — King Yudhiṣṭhira said: O my lot ! I am the most sinful man ! Just see my heart, which is full of ignorance ! This body, which is ultimately meant for others, has killed many, many phalanxes of men.

SB 1.8.49 — I have killed many boys, brāhmaṇas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.

SB 1.8.50 — There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me.

SB 1.8.51 — I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work.

SB 1.8.52 — As it is not possible to filter muddy water through mud, or purify a wine-stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals.

## SB 1.9: The Passing Away of Bhīṣmadeva in the Presence of Lord Kṛṣṇa

SB 1.9.1 — Sūta Gosvāmī said: Being afraid for having killed so many subjects on the Battlefield of Kurukṣetra, Mahārāja Yudhiṣṭhira went to the scene of the massacre. There, Bhīṣmadeva was lying on a bed of arrows, about to pass away.

SB 1.9.2 — At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyāsa and ṛṣis like Dhaumya [the learned priest of the Pāṇḍavas] and others.

SB 1.9.3 — O sage amongst the brāhmaṇas, Lord Śrī Kṛṣṇa, the Personality of Godhead, also followed, seated on a chariot with Arjuna. Thus King Yudhiṣṭhira appeared very aristocratic, like Kuvera surrounded by his companions [the Guhyakas].

SB 1.9.4 — Seeing him [Bhīṣma] lying on the ground, like a demigod fallen from the sky, the Pāṇḍava King Yudhiṣṭhira, along with his younger brothers and Lord Kṛṣṇa, bowed down before him.

SB 1.9.5 — Just to see the chief of the descendants of King Bharata [Bhīṣma], all the great souls in the universe, namely the ṛṣis amongst the demigods, brāhmaṇas and kings, all situated in the quality of goodness, were assembled there.

SB 1.9.6-7 — All the sages like Parvata Muni, Nārada, Dhaumya, Vyāsa the incarnation of God, Bṛhadaśva, Bharadvāja and Paraśurāma and disciples, Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣīvān, Gautama, Atri, Kauśika and Sudarśana were present.

SB 1.9.8 — And many others like Śukadeva Gosvāmī and other purified souls, Kaśyapa and Āṅgirasa and others, all accompanied by their respective disciples, arrived there.

SB 1.9.9 — Bhīṣmadeva, who was the best amongst the eight Vasus, received and welcomed all the great and powerful ṛṣis who were assembled there, for he knew perfectly all the religious principles according to time and place.

SB 1.9.10 — Lord Śrī Kṛṣṇa is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before Bhīṣmadeva, and since Bhīṣmadeva knew of His glories, he worshiped Him duly.

SB 1.9.11 — The sons of Mahārāja Pāṇḍu were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, Bhīṣmadeva congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.

SB 1.9.12 — Bhīṣmadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brāhmaṇas, God and religion.

SB 1.9.13 — As far as my daughter-in-law Kuntī is concerned, upon the great General Pāṇḍu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.

SB 1.9.14 — In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.

SB 1.9.15 — Oh, how wonderful is the influence of inevitable time! It is irreversible — otherwise, how can there be reverses in the presence of King Yudhiṣṭhira, the son of the demigod controlling religion; Bhīma, the great fighter with a club; the great Bowman Arjuna with his mighty weapon Gāṇḍīva; and above all, the Lord, the direct well-wisher of the Pāṇḍavas?

SB 1.9.16 — O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered.

SB 1.9.17 — O best among the descendants of Bharata [Yudhiṣṭhira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and, my lord, you should now take care of those subjects who are now rendered helpless.

SB 1.9.18 — This Śrī Kṛṣṇa is no other than the inconceivable, original Personality of Godhead. He is the first Nārāyaṇa, the supreme enjoyer. But He is moving amongst the descendants of King Vṛṣṇi just like one of us, and He is bewildering us with His self-created energy.

SB 1.9.19 — O King, Lord Śiva, Nārada the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact.

SB 1.9.20 — O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead Śrī Kṛṣṇa.

SB 1.9.21 — Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.

SB 1.9.22 — Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.

SB 1.9.23 — The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

SB 1.9.24 — May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.

SB 1.9.25 — Sūta Gosvāmī said: Mahārāja Yudhiṣṭhīra, after hearing Bhīṣmadeva speak in that appealing tone, asked him, in the presence of all the great ṛṣis, about the essential principles of various religious duties.

SB 1.9.26 — At Mahārāja Yudhiṣṭhīra's inquiry, Bhīṣmadeva first defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.

SB 1.9.27 — He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.

SB 1.9.28 — Then he described the occupational duties of different orders and statuses of life, citing instances from history, for he was himself well acquainted with the truth.

SB 1.9.29 — While Bhīṣmadeva was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.

SB 1.9.30 — Thereupon that man who spoke on different subjects with thousands of meanings, and who fought on thousands of battlefields and protected thousands of men, stopped speaking and, being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the original Personality of Godhead, Śrī Kṛṣṇa, who stood before him, four-handed, dressed in yellow garments that glittered and shined.

SB 1.9.31 — By pure meditation, looking at Lord Śrī Kṛṣṇa, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body.

SB 1.9.32 — Bhīṣmadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending to the material world, although from Him only the material world is created.

SB 1.9.33 — Śrī Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamāla tree. His body attracts everyone in the three planetary systems [upper, middle and lower]. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

SB 1.9.34 — On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa.

SB 1.9.35 — In obedience to the command of His friend, Lord Śrī Kṛṣṇa entered the arena of the Battlefield of Kurukṣetra between the soldiers of Arjuna and Duryodhana, and while there He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Kṛṣṇa.

SB 1.9.36 — When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.

SB 1.9.37 — Fulfilling my vow and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.

SB 1.9.38 — May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.

SB 1.9.39 — At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna’s chariot by all means. Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death.

SB 1.9.40 — Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma [the gopīs]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rāsa dance].

SB 1.9.41 — At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.

SB 1.9.42 — Now I can meditate with full concentration upon that one Lord, Śrī Kṛṣṇa, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone’s heart, even in the hearts of the mental speculators. He is in everyone’s heart. The sun may be perceived differently, but the sun is one.

SB 1.9.43 — Sūta Gosvāmī said: Thus Bhīṣmadeva merged himself in the Supersoul, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.

SB 1.9.44 — Knowing that Bhīṣmadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.

SB 1.9.45 — Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.

SB 1.9.46 — O descendant of Bhṛgu [Śaunaka], after performing funeral rituals for the dead body of Bhīṣmadeva, Mahārāja Yudhiṣṭhira was momentarily overtaken with grief.

SB 1.9.47 — All the great sages then glorified Lord Śrī Kṛṣṇa, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord Kṛṣṇa within their hearts.

SB 1.9.48 — Thereafter, Mahārāja Yudhiṣṭhīra at once went to his capital, Hastināpura, accompanied by Lord Śrī Kṛṣṇa, and there he consoled his uncle and aunt Gāndhārī, who was an ascetic.

SB 1.9.49 — After this, the great religious King, Mahārāja Yudhiṣṭhīra, executed the royal power in the kingdom strictly according to the codes of royal principles approved by his uncle and confirmed by Lord Śrī Kṛṣṇa.

## SB 1.10: Departure of Lord Kṛṣṇa for Dvārakā

SB 1.10.1 — Saunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, Mahārāja Yudhiṣṭhīra, assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.

SB 1.10.2 — Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is the maintainer of the world, became pleased after reestablishing Mahārāja Yudhiṣṭhīra in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.

SB 1.10.3 — Mahārāja Yudhiṣṭhīra, after being enlightened by what was spoken by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

SB 1.10.4 — During the reign of Mahārāja Yudhiṣṭhīra, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

SB 1.10.5 — The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.

SB 1.10.6 — Because of the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold.

SB 1.10.7 — Śrī Hari, Lord Śrī Kṛṣṇa, resided at Hastināpura for a few months to pacify His relatives and please His own sister [Subhadrā].

SB 1.10.8 — Afterwards, when the Lord asked permission to depart and the King gave it, the Lord offered His respects to Mahārāja Yudhiṣṭhīra by bowing down at his feet, and the King embraced Him. After this the Lord, being embraced by others and receiving their obeisances, got into His chariot.

SB 1.10.9-10 — At that time Subhadrā, Draupadī, Kuntī, Uttarā, Gāndhārī, Dhṛtarāṣṭra, Yuyutsu, Kṛpācārya, Nakula, Sahadeva, Bhīmasena, Dhaumya and Satyavatī all nearly fainted because it was impossible for them to bear separation from Lord Kṛṣṇa.

SB 1.10.11-12 — The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How then could the Pāñḍavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?

SB 1.10.13 — All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.

SB 1.10.14 — The female relatives, whose eyes were flooded with tears out of anxiety for Kṛṣṇa, came out of the palace. They could stop their tears only with great difficulty. They feared that tears would cause misfortune at the time of departure.

SB 1.10.15 — While the Lord was departing from the palace of Hastināpura, different types of drums — like the mṛdaṅga, dhola, nagra, dhundhūrī and dundubhi — and flutes of different types, the vīṇā, gomukha and bherī, all sounded together to show Him honor.

SB 1.10.16 — Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.

SB 1.10.17 — At that time Arjuna, the great warrior and conqueror of sleep, who is the intimate friend of the most beloved Supreme Lord, took up an umbrella which had a handle of jewels and was embroidered with lace and pearls.

SB 1.10.18 — Uddhava and Sātyaki began to fan the Lord with decorated fans, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.

SB 1.10.19 — It was being heard here and there that the benedictions being paid to Kṛṣṇa were neither befitting nor unbefitting because they were all for the Absolute, who was now playing the part of a human being.

SB 1.10.20 — Absorbed in the thought of the transcendental qualities of the Lord, who is sung in select poetry, the ladies on the roofs of all the houses of Hastināpura began to talk of Him. This talk was more attractive than the hymns of the Vedas.

SB 1.10.21 — They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.

SB 1.10.22 — The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to re-create.

SB 1.10.23 — Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence.

SB 1.10.24 — O dear friends, here is that very Personality of Godhead whose attractive and confidential pastimes are described in the confidential parts of Vedic literature by His great devotees. It is He only who creates, maintains and annihilates the material world and yet remains unaffected.

SB 1.10.25 — Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.

SB 1.10.26 — Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.

SB 1.10.27 — Undoubtedly it is wonderful that Dvārakā has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dvārakā are always seeing the soul of all living beings [Kṛṣṇa] in His loving feature. He glances at them and favors them with sweet smiles.

SB 1.10.28 — O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to

constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhūmi would often faint just by expecting such favors.

SB 1.10.29 — The children of these ladies are Pradyumna, Sāmba, Amba, etc. Ladies like Rukmiṇī, Satyabhāmā and Jāmbavatī were forcibly taken away by Him from their svayamvara ceremonies after He defeated many powerful kings, headed by Śiśupāla. And other ladies were also forcibly taken away by Him after He killed Bhaumāsura and thousands of his assistants. All of these ladies are glorious.

SB 1.10.30 — All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.

SB 1.10.31 — While the ladies of the capital [Hastināpura] were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.

SB 1.10.32 — Mahārāja Yudhiṣṭhīra, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Kṛṣṇa, the enemy of the asuras [demons]. The Mahārāja did this because of the enemy, and also out of affection for the Lord.

SB 1.10.33 — Out of profound affection for Lord Kṛṣṇa, the Pāñḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions.

SB 1.10.34-35 — O Šaunaka, the Lord then proceeded towards Kurujāṅgala, Pāñcālā, Śūrasenā, the land on the bank of the river Yamunā, Brahmāvarta, Kurukṣetra, Matsya, Sārasvata, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvīra and Ābhīra provinces, then, west of these, reached Dvārakā at last.

SB 1.10.36 — On His journey through these provinces He was welcomed, worshiped and given various presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.

## SB 1.11: Lord Kṛṣṇa's Entrance into Dvārakā

SB 1.11.1 — Sūta Gosvāmī said: Upon reaching the border of His most prosperous metropolis, known as the country of the Ānartas [Dvārakā], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.

SB 1.11.2 — The white and fat-bowled conchshell, being gripped by the hand of Lord Kṛṣṇa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.

SB 1.11.3 — The citizens of Dvārakā, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.

SB 1.11.4-5 — The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father.

SB 1.11.6 — The citizens said: O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.

SB 1.11.7 — O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

SB 1.11.8 — Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness.

SB 1.11.9 — O lotus-eyed Lord, whenever You go away to Mathurā-Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like millions of years. O infallible one, at that time our eyes become useless, as if bereft of sun.

SB 1.11.10 — O master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence?

SB 1.11.11 — As Bhogavatī, the capital of Nāgaloka, is protected by the Nāgas, so was Dvārakā protected by the descendants of Vṛṣṇi — Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka, etc. — who were as strong as Lord Kṛṣṇa.

SB 1.11.12 — The city of Dvārakāpurī was filled with the opulences of all seasons. There were hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.

SB 1.11.13 — The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.

SB 1.11.14 — The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn everywhere.

SB 1.11.15 — In each and every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane and full waterpots with articles for worship, incense and candles were all displayed.

SB 1.11.16-17 — On hearing that the most dear Kṛṣṇa was approaching Dvārakā-dhāma, magnanimous Vasudeva, Akrūra, Ugrasena, Balarāma (the superhumanly powerful), Pradyumna, Cāruḍeṣṇa and Sāmba the son of Jāmbavatī, all extremely happy, abandoned resting, sitting and dining.

SB 1.11.18 — They hastened toward the Lord on chariots with brāhmaṇas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection.

SB 1.11.19 — At the same time, many hundreds of well-known prostitutes began to proceed on various vehicles. They were all very eager to meet the Lord, and their beautiful faces were decorated with dazzling earrings, which enhanced the beauty of their foreheads.

SB 1.11.20 — Expert dramatists, artists, dancers, singers, historians, genealogists and learned speakers all gave their respective contributions, being inspired by the superhuman pastimes of the Lord. Thus they proceeded on and on.

SB 1.11.21 — Lord Kṛṣṇa, the Personality of Godhead, approached them and offered due honor and respect to each and every one of the friends, relatives, citizens and all others who came to receive and welcome Him.

SB 1.11.22 — The almighty Lord greeted everyone present by bowing His head, exchanging greetings, embracing, shaking hands, looking and smiling, giving assurances and awarding benedictions, even to the lowest in rank.

SB 1.11.23 — Then the Lord personally entered the city accompanied by elderly relatives and invalid brāhmaṇas with their wives, all offering benedictions and singing the glories of the Lord. Others also praised the glories of the Lord.

SB 1.11.24 — When Lord Kṛṣṇa passed over the public roads, all the ladies from the respectable families of Dvārakā went up to the roofs of their palaces just to have a look at the Lord. They considered this to be the greatest festival.

SB 1.11.25 — The inhabitants of Dvārakā were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated.

SB 1.11.26 — The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship.

SB 1.11.27 — As the Lord passed along the public road of Dvārakā, His head was protected from the sunshine by a white umbrella. White feathered fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud were surrounded simultaneously by sun, moon, lightning and rainbows.

SB 1.11.28 — After entering the house of His father, He was embraced by the mothers present, and the Lord offered His obeisances unto them by placing His head at their feet. The mothers were headed by Devakī [His real mother].

SB 1.11.29 — The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.

SB 1.11.30 — Thereafter, the Lord entered His palaces, which were perfect to the fullest extent. His wives lived in them, and they numbered over sixteen thousand.

SB 1.11.31 — The queens of Lord Śrī Kṛṣṇa rejoiced within their minds to see their husband home after a long period abroad. The queens got up at once from their seats and meditations. As was socially customary, they covered their faces shyly and looked about coyly.

SB 1.11.32 — The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛgus, though they tried to restrain their feelings, they inadvertently shed tears.

SB 1.11.33 — Although Lord Śrī Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?

SB 1.11.34 — The Lord was pacified after killing those kings who were burdensome to the earth. They were puffed up with their military strength, their horses, elephants, chariots, infantry, etc. He Himself was not a party in the fight. He simply created hostility between the powerful administrators, and they fought amongst themselves. He was like the wind which causes friction between bamboos and so sparks a fire.

SB 1.11.35 — That Supreme Personality of Godhead, Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs.

SB 1.11.36 — Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.

SB 1.11.37 — The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.

SB 1.11.38 — This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.

SB 1.11.39 — The simple and delicate women truly thought that Lord Śrī Kṛṣṇa, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller.

## SB 1.12: Birth of Emperor Parīkṣit

SB 1.12.1 — The sage Śaunaka said: The womb of Uttarā, mother of Mahārāja Parīkṣit, was spoiled by the dreadful and invincible brahmāstra weapon released by Aśvatthāmā. But Mahārāja Parīkṣit was saved by the Supreme Lord.

SB 1.12.2 — How was the great emperor Parīkṣit, who was a highly intelligent and great devotee, born in that womb? How did his death take place, and what did he achieve after his death?

SB 1.12.3 — We all respectfully want to hear about him [Mahārāja Parīkṣit] to whom Śukadeva Gosvāmī imparted transcendental knowledge. Please speak on this matter.

SB 1.12.4 — Śrī Sūta Gosvāmī said: Emperor Yudhiṣṭhira administered generously to everyone during his reign. He was exactly like his father. He had no personal ambition and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Śrī Kṛṣṇa.

SB 1.12.5 — News even reached the celestial planets about Mahārāja Yudhiṣṭhira's worldly possessions, the sacrifices by which he would attain a better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the planet earth, his fame, etc.

SB 1.12.6 — O brāhmaṇas, the opulence of the King was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service.

SB 1.12.7 — O son of Bhṛgu [Śaunaka], when the child Parīkṣit, the great fighter, was in the womb of his mother, Uttarā, and was suffering from the burning heat of the brahmāstra [thrown by Aśvatthāmā], he could observe the Supreme Lord coming to him.

SB 1.12.8 — He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.

SB 1.12.9 — The Lord was enriched with four hands, earrings of molten gold and eyes blood red with fury. As He loitered about, His club constantly encircled Him like a shooting star.

SB 1.12.10 — The Lord was thus engaged in vanquishing the radiation of the brahmāstra, just as the sun evaporates a drop of dew. He was observed by the child, who thought about who He was.

SB 1.12.11 — While thus being observed by the child, the Supreme Lord Personality of Godhead, the Supersoul of everyone and the protector of the righteous, who stretches in all directions and who is unlimited by time and space, disappeared at once.

SB 1.12.12 — Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of Pāṇḍu, who would be exactly like him in prowess, took birth.

SB 1.12.13 — King Yudhiṣṭhīra, who was very satisfied with the birth of Mahārāja Parīkṣit, had the purificatory process of birth performed. Learned brāhmaṇas, headed by Dhaumya and Kṛpa, recited auspicious hymns.

SB 1.12.14 — Upon the birth of a son, the King, who knew how, where and when charity should be given, gave gold, land, villages, elephants, horses and good food grains to the brāhmaṇas.

SB 1.12.15 — The learned brāhmaṇas, who were very satisfied with the charities of the King, addressed him as the chief amongst the Pūrus and informed him that his son was certainly in the line of descent from the Pūrus.

SB 1.12.16 — The brāhmaṇas said: This spotless son has been restored by the all-powerful and all-pervasive Lord Viṣṇu, the Personality of Godhead, in order to oblige you. He was saved when he was doomed to be destroyed by an irresistible supernatural weapon.

SB 1.12.17 — For this reason this child will be well known in the world as one who is protected by the Personality of Godhead. O most fortunate one, there is no doubt that this child will become a first-class devotee and will be qualified with all good qualities.

SB 1.12.18 — The good King [Yudhiṣṭhīra] inquired: O great souls, will he become as saintly a king, as pious in his very name and as famous and glorified in his achievements, as others who appeared in this great royal family?

SB 1.12.19 — The learned brāhmaṇas said: O son of Pr̥thā, this child shall be exactly like King Ikṣvāku, son of Manu, in maintaining all those who are born. And as for following the brahminical principles, especially in being true to his promise, he shall be exactly like Rāma, the Personality of Godhead, the son of Mahārāja Daśaratha.

SB 1.12.20 — This child will be a munificent donor of charity and protector of the surrendered, like the famous King Śibi of the Uśinara country. And he will expand the name and fame of his family like Bharata, the son of Mahārāja Duṣyanta.

SB 1.12.21 — Amongst great bowmen, this child will be as good as Arjuna. He will be as irresistible as fire and as unsurpassable as the ocean.

SB 1.12.22 — This child will be as strong as a lion, and as worthy a shelter as the Himālaya Mountains. He will be forbearing like the earth, and as tolerant as his parents.

SB 1.12.23 — This child will be like his grandfather Yudhiṣṭhīra or Brahmā in equanimity of mind. He will be munificent like the lord of the Kailāsa Hill, Śiva. And he will be the resort of everyone, like the Supreme Personality of Godhead, Nārāyaṇa, who is even the shelter of the goddess of fortune.

SB 1.12.24 — This child will be almost as good as Lord Śrī Kṛṣṇa by following in His footsteps. In magnanimity he will become as great as King Rantideva. And in religion he will be like Mahārāja Yayāti.

SB 1.12.25 — This child will be like Bali Mahārāja in patience, a staunch devotee of Lord Kṛṣṇa like Prahlāda Mahārāja, a performer of many aśvamedha [horse] sacrifices and a follower of the old and experienced men.

SB 1.12.26 — This child will be the father of kings who will be like sages. For world peace and for the sake of religion, he will be the chastiser of the upstarts and the quarrelsome.

SB 1.12.27 — After hearing about his death, which will be caused by the bite of a snakebird sent by a son of a brāhmaṇa, he will get himself freed from all material attachment and surrender unto the Personality of Godhead, taking shelter of Him.

SB 1.12.28 — After inquiring about proper self-knowledge from the son of Vyāsadeva, who will be a great philosopher, he will renounce all material attachment and achieve a life of fearlessness.

SB 1.12.29 — Thus those who were expert in astrological knowledge and in performance of the birth ceremony instructed King Yudhiṣṭhīra about the future history of his child. Then, being sumptuously remunerated, they all returned to their respective homes.

SB 1.12.30 — So his son would become famous in the world as Parīkṣit [examiner] because he would come to examine all human beings in his search after that personality whom he saw before his birth. Thus he would come to constantly contemplate Him.

SB 1.12.31 — As the moon, in its waxing fortnight, develops day after day, so the royal prince [Parīkṣit] very soon developed luxuriantly under the care and full facilities of his guardian grandfathers.

SB 1.12.32 — Just at this time, King Yudhiṣṭhīra was considering performing a horse sacrifice to get freed from sins incurred from fighting with kinsmen. But he became anxious to get some wealth, for there were no surplus funds outside of fines and tax collection.

SB 1.12.33 — Understanding the hearty wishes of the King, his brothers, as advised by the infallible Lord Kṛṣṇa, collected sufficient riches from the north [left by King Marutta].

SB 1.12.34 — By those riches, the King could procure the ingredients for three horse sacrifices. Thus the pious King Yudhiṣṭhīra, who was very fearful after the Battle of Kurukṣetra, pleased Lord Hari, the Personality of Godhead.

SB 1.12.35 — Lord Śrī Kṛṣṇa, the Personality of Godhead, being invited to the sacrifices by Mahārāja Yudhiṣṭhīra, saw to it that they were performed by qualified [twice-born] brāhmaṇas. After that, for the pleasure of the relatives, the Lord remained a few months.

SB 1.12.36 — O Śaunaka, thereafter the Lord, having bade farewell to King Yudhiṣṭhīra, Draupadī and other relatives, started for the city of Dvārakā, accompanied by Arjuna and other members of the Yadu dynasty.

### SB 1.13: Dhṛtarāṣṭra Quits Home

SB 1.13.1 — Śrī Sūta Gosvāmī said: While traveling on a pilgrimage, Vidura received knowledge of the destination of the self from the great sage Maitreya and then returned to Hastināpura. He became as well versed in the subject as he desired.

SB 1.13.2 — After asking various questions and becoming established in the transcendental loving service of Lord Kṛṣṇa, Vidura retired from putting questions to Maitreya Muni.

SB 1.13.3-4 — When they saw Vidura return to the palace, all the inhabitants — Mahārāja Yudhiṣṭhīra, his younger brothers, Dhṛtarāṣṭra, Sātyaki, Sañjaya, Kṛpācārya, Kuntī, Gāndhārī, Draupadī, Subhadrā, Uttarā, Kṛpī, many other wives of the Kauravas, and other ladies with children — all hurried to him in great delight. It so appeared that they had regained their consciousness after a long period.

SB 1.13.5 — With great delight they all approached him, as if life had returned to their bodies. They exchanged obeisances and welcomed each other with embraces.

SB 1.13.6 — Due to anxieties and long separation, they all cried out of affection. King Yudhiṣṭhira then arranged to offer sitting accommodations and a reception.

SB 1.13.7 — After Vidura ate sumptuously and took sufficient rest, he was comfortably seated. Then the King began to speak to him, and all who were present there listened.

SB 1.13.8 — Mahārāja Yudhiṣṭhira said: My uncle, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like the wings of a bird, saved us from poisoning and arson.

SB 1.13.9 — While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places and pilgrimage sites did you render service?

SB 1.13.10 — My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

SB 1.13.11 — My uncle, you must have visited Dvārakā. In that holy place are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Śrī Kṛṣṇa. You might have seen them or heard about them. Are they all living happily in their abodes?

SB 1.13.12 — Thus being questioned by Mahārāja Yudhiṣṭhira, Mahātmā Vidura gradually described everything he had personally experienced, except news of the annihilation of the Yadu dynasty.

SB 1.13.13 — Compassionate Mahātmā Vidura could not stand to see the Pāñḍavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incident because calamities come of their own accord.

SB 1.13.14 — Thus Mahātmā Vidura, being treated just like a godly person by his kinsmen, remained there for a certain period just to rectify the mentality of his eldest brother and in this way bring happiness to all the others.

SB 1.13.15 — As long as Vidura played the part of a śūdra, being cursed by Maṇḍūka Muni, Aryamā officiated at the post of Yamarāja to punish those who committed sinful acts.

SB 1.13.16 — Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Mahārāja Yudhiṣṭhira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.

SB 1.13.17 — Insurmountable eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought.

SB 1.13.18 — Mahātmā Vidura knew all this, and therefore he addressed Dhṛtarāṣṭra, saying: My dear King, please get out of here immediately. Do not delay. Just see how fear has overtaken you.

SB 1.13.19 — This frightful situation cannot be remedied by any person in this material world. My lord, it is the Supreme Personality of Godhead as eternal time [kāla] that has approached us all.

SB 1.13.20 — Whoever is under the influence of supreme kāla [eternal time] must surrender his most dear life, and what to speak of other things, such as wealth, honor, children, land and home.

SB 1.13.21 — Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.

SB 1.13.22 — You have been blind from your very birth, and recently you have become hard of hearing. Your memory is shortened, and your intelligence is disturbed. Your teeth are loose, your liver is defective, and you are coughing up mucus.

SB 1.13.23 — Alas, how powerful are the hopes of a living being to continue his life. Verily, you are living just like a household dog and are eating remnants of food given by Bhīma.

SB 1.13.24 — There is no need to live a degraded life and subsist on the charity of those whom you tried to kill by arson and poisoning. You also insulted their married wife and usurped their kingdom and wealth.

SB 1.13.25 — Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly body will certainly dwindle and deteriorate like an old garment.

SB 1.13.26 — He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.

SB 1.13.27 — He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

SB 1.13.28 — Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.

SB 1.13.29 — Thus Mahārāja Dhṛtarāṣṭra, the scion of the family of Ajamīḍha, firmly convinced by introspective knowledge [prajñā], broke at once the strong network of familial affection by his resolute determination. Thus he immediately left home to set out on the path of liberation, as directed by his younger brother Vidura.

SB 1.13.30 — The gentle and chaste Gāndhārī, who was the daughter of King Subala of Kandahar [or Gāndhāra], followed her husband, seeing that he was going to the Himālaya Mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.

SB 1.13.31 — Mahārāja Yudhiṣṭhira, whose enemy was never born, performed his daily morning duties by praying, offering fire sacrifice to the sun-god, and offering obeisances, grains, cows, land and gold to the brāhmaṇas. He then entered the palace to pay respects to the elderly. However, he could not find his uncles or aunt, the daughter of King Subala.

SB 1.13.32 — Mahārāja Yudhiṣṭhira, full of anxiety, turned to Sañjaya, who was sitting there, and said: O Sañjaya, where is our uncle, who is old and blind?

SB 1.13.33 — Where is my well-wisher, uncle Vidura, and mother Gāndhārī, who is very afflicted due to all her sons' demise? My uncle Dhṛtarāṣṭra was also very mortified due to the death of all his sons and grandsons. Undoubtedly I am very ungrateful. Did he, therefore, take my offenses very seriously and, along with his wife, drown himself in the Ganges?

SB 1.13.34 — When my father, Pāṇḍu, fell down and we were all small children, these two uncles gave us protection from all kinds of calamities. They were always our good well-wishers. Alas, where have they gone from here?

SB 1.13.35 — Sūta Gosvāmī said: Because of compassion and mental agitation, Sañjaya, not having seen his own master, Dhṛtarāṣṭra, was aggrieved and could not properly reply to Mahārāja Yudhiṣṭhira.

SB 1.13.36 — First he slowly pacified his mind by intelligence, and wiping away his tears and thinking of the feet of his master, Dhṛtarāṣṭra, he began to reply to Mahārāja Yudhiṣṭhira.

SB 1.13.37 — Sañjaya said: My dear descendant of the Kuru dynasty, I have no information of the determination of your two uncles and Gāndhārī. O King, I have been cheated by those great souls.

SB 1.13.38 — While Sañjaya was thus speaking, Śrī Nārada, the powerful devotee of the Lord, appeared on the scene carrying his tumburu. Mahārāja Yudhiṣṭhira and his brothers received him properly by getting up from their seats and offering obeisances.

SB 1.13.39 — Mahārāja Yudhiṣṭhira said: O godly personality, I do not know where my two uncles have gone. Nor can I find my ascetic aunt who is griefstricken by the loss of all her sons.

SB 1.13.40 — You are like a captain of a ship in a great ocean and you can direct us to our destination. Thus addressed, the godly personality, Devarṣi Nārada, greatest of the philosopher devotees, began to speak.

SB 1.13.41 — Śrī Nārada said: O pious King, do not lament for anyone, for everyone is under the control of the Supreme Lord. Therefore all living beings and their leaders carry on worship to be well protected. It is He only who brings them together and disperses them.

SB 1.13.42 — As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme.

SB 1.13.43 — As a player sets up and disperses his playthings according to his own sweet will, so the supreme will of the Lord brings men together and separates them.

SB 1.13.44 — O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more.

SB 1.13.45 — Therefore give up your anxiety due to ignorance of the self. You are now thinking of how they, who are helpless poor creatures, will exist without you.

SB 1.13.46 — This gross material body made of five elements is already under the control of eternal time [kāla], action [karma] and the modes of material nature [guṇa]. How then can it, being already in the jaws of the serpent, protect others?

SB 1.13.47 — Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.

SB 1.13.48 — Therefore, O King, you should look to the Supreme Lord only, who is one without a second and who manifests Himself by different energies and is both within and without.

SB 1.13.49 — That Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, in the guise of all-devouring time [kāla-rūpa] has now descended to the earth to eliminate the envious from the world.

SB 1.13.50 — The Lord has already performed His duties to help the demigods, and He is awaiting the rest. You Pāṇḍavas may wait as long as the Lord is here on earth.

SB 1.13.51 — O King, your uncle Dhṛtarāṣṭra, his brother Vidura and his wife Gāndhārī have gone to the southern side of the Himālaya Mountains, where there are shelters of the great sages.

SB 1.13.52 — The place is called Saptasrota [“divided by seven”] because there the waters of the sacred Ganges were divided into seven branches. This was done for the satisfaction of the seven great ḍxis.

SB 1.13.53 — On the banks at Saptasrota, Dhṛtarāṣṭra is now engaged in beginning aṣṭāṅga-yoga by bathing three times daily, in the morning, noon and evening, by performing the Agni-hotra sacrifice with fire and by drinking only water. This helps one control the mind and the senses and frees one completely from thoughts of familial affection.

SB 1.13.54 — One who has controlled the sitting postures [the yogic āsanas] and the breathing process can turn the senses toward the Absolute Personality of Godhead and thus become immune to the contaminations of the modes of material nature, namely mundane goodness, passion and ignorance.

SB 1.13.55 — Dhṛtarāṣṭra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.

SB 1.13.56 — He will have to suspend all the actions of the senses, even from the outside, and will have to be impervious to interactions of the senses, which are influenced by the modes of material nature. After renouncing all material duties, he must become immovably established, beyond all sources of hindrances on the path.

SB 1.13.57 — O King, he will quit his body, most probably on the fifth day from today. And his body will turn to ashes.

SB 1.13.58 — While outside observing her husband, who will burn in the fire of mystic power along with his thatched cottage, his chaste wife will enter the fire with rapt attention.

SB 1.13.59 — Vidura, being affected with delight and grief, will then leave that place of sacred pilgrimage.

SB 1.13.60 — Having spoken thus, the great sage Nārada, along with his vīṇā, ascended into outer space. Yudhiṣṭhira kept his instruction in his heart and so was able to get rid of all lamentations.

## SB 1.14: The Disappearance of Lord Kṛṣṇa

SB 1.14.1 — Śrī Sūta Gosvāmī said: Arjuna went to Dvārakā to see Lord Śrī Kṛṣṇa and other friends and also to learn from the Lord of His next activities.

SB 1.14.2 — A few months passed, and Arjuna did not return. Mahārāja Yudhiṣṭhira then began to observe some inauspicious omens, which were fearful in themselves.

SB 1.14.3 — He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.

SB 1.14.4 — All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.

SB 1.14.5 — In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Mahārāja Yudhiṣṭhira, observing all these omens, spoke to his younger brother.

SB 1.14.6 — Mahārāja Yudhiṣṭhira said to his younger brother Bhīmasena: I sent Arjuna to Dvārakā to meet his friends and to learn from the Personality of Godhead, Kṛṣṇa, of His program of work.

SB 1.14.7 — Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.

SB 1.14.8 — Is He going to quit His earthly pastimes, as Devarṣi Nārada indicated? Has that time already arrived?

SB 1.14.9 — From Him only, all our kingly opulence, good wives, lives, progeny, control over our subjects, victory over our enemies, and future accommodations in higher planets have become possible. All this is due to His causeless mercy upon us.

SB 1.14.10 — Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains — all very dangerous in themselves — are foreboding danger in the near future by deluding our intelligence.

SB 1.14.11 — The left side of my body — my thighs, arms and eyes — are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.

SB 1.14.12 — Just see, O Bhīma, how the she-jackal cries at the rising sun and vomits fire, and how the dog barks at me fearlessly.

SB 1.14.13 — O Bhīmasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.

SB 1.14.14 — Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.

SB 1.14.15 — Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.

SB 1.14.16 — The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.

SB 1.14.17 — The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.

SB 1.14.18 — Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?

SB 1.14.19 — The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.

SB 1.14.20 — The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.

SB 1.14.21 — I think that all these earthly disturbances indicate some greater loss to the good fortune of the world. The world was fortunate to have been marked with the footprints of the lotus feet of the Lord. These signs indicate that this will no longer be.

SB 1.14.22 — O Brāhmaṇa Śaunaka, while Mahārāja Yudhiṣṭhīra, observing the inauspicious signs on the earth at that time, was thus thinking to himself, Arjuna came back from the city of the Yadus [Dvārakā].

SB 1.14.23 — When he bowed at his feet, the King saw that his dejection was unprecedented. His head was down, and tears glided from his lotus eyes.

SB 1.14.24 — Seeing Arjuna pale due to heartfelt anxieties, the King, remembering the indications of the sage Nārada, questioned him in the midst of friends.

SB 1.14.25 — Mahārāja Yudhiṣṭhīra said: My dear brother, please tell me whether our friends and relatives, such as Madhu, Bhoja, Daśārha, Ārha, Sātvata, Andhaka and the members of the Yadu family are all passing their days in happiness.

SB 1.14.26 — Is my respectable grandfather Śūrasena in a happy mood? And are my maternal uncle Vasudeva and his younger brothers all doing well?

SB 1.14.27 — His seven wives, headed by Devakī, are all sisters. Are they and their sons and daughters-in-law all happy?

SB 1.14.28-29 — Are Ugrasena, whose son was the mischievous Kāṁsa, and his younger brother still living? Are Hṛdīka and his son Kṛtavarmā happy? Are Akrūra, Jayanta, Gada, Sārana and Śatrujit all happy? How is Balarāma, the Personality of Godhead and the protector of devotees?

SB 1.14.30 — How is Pradyumna, the great general of the Vṛṣṇi family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?

SB 1.14.31 — Are all the chieftain sons of Lord Kṛṣṇa, such as Suṣeṇa, Cārudeṣṇa, Sāmba the son of Jāmbavatī, and Rṣabha, along with their sons, all doing well?

SB 1.14.32-33 — Also, Śrutadeva, Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord are protected by Lord Balarāma and Kṛṣṇa. Are they all doing well in their respective functions? Do they, who are all eternally bound in friendship with us, remember our welfare?

SB 1.14.34 — Is Lord Kṛṣṇa, the Supreme Personality of Godhead, who gives pleasure to the cows, the senses and the brāhmaṇas, who is very affectionate towards His devotees, enjoying the pious assembly at Dvārakā Puri surrounded by friends?

SB 1.14.35-36 — The original Personality of Godhead, the enjoyer, and Balarāma, the primeval Lord Ananta, are staying in the ocean of the Yadu dynasty for the welfare, protection and general progress of the entire universe. And the members of the Yadu dynasty, being protected by the arms of the Lord, are enjoying life like the residents of the spiritual sky.

SB 1.14.37 — Simply by administering comforts at the lotus feet of the Lord, which is the most important of all services, the queens at Dvārakā, headed by Satyabhāmā, induced the Lord to conquer the demigods. Thus the queens enjoy things which are prerogatives of the wives of the controller of thunderbolts.

SB 1.14.38 — The great heroes of the Yadu dynasty, being protected by the arms of Lord Śrī Kṛṣṇa, always remain fearless in every respect. And therefore their feet trample over the Sudharmā assembly house, which the best demigods deserved but which was taken away from them.

SB 1.14.39 — My brother Arjuna, please tell me whether your health is all right. You appear to have lost your bodily luster. Is this due to others disrespecting and neglecting you because of your long stay at Dvārakā?

SB 1.14.40 — Has someone addressed you with unfriendly words or threatened you? Could you not give charity to one who asked, or could you not keep your promise to someone?

SB 1.14.41 — You are always the protector of the deserving living beings, such as brāhmaṇas, children, cows, women and the diseased. Could you not give them protection when they approached you for shelter?

SB 1.14.42 — Have you contacted a woman of impeachable character, or have you not properly treated a deserving woman? Or have you been defeated on the way by someone who is inferior or equal to you?

SB 1.14.43 — Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?

SB 1.14.44 — Or is it that you are feeling empty for all time because you might have lost your most intimate friend, Lord Kṛṣṇa? O my brother Arjuna, I can think of no other reason for your becoming so dejected.

## SB 1.15: The Pāṇḍavas Retire Timely

SB 1.15.1 — Sūta Gosvāmī said: Arjuna, the celebrated friend of Lord Kṛṣṇa, was griefstricken because of his strong feeling of separation from Kṛṣṇa, over and above all Mahārāja Yudhiṣṭhīra's speculative inquiries.

SB 1.15.2 — Due to grief, Arjuna's mouth and lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.

SB 1.15.3 — With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him.

SB 1.15.4 — Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.

SB 1.15.5 — Arjuna said: O King! The Supreme Personality of Godhead, Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me.

SB 1.15.6 — I have just lost Him whose separation for a moment would render all the universes unfavorable and void, like bodies without life.

SB 1.15.7 — Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadī.

SB 1.15.8 — Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates and thus enable the fire-god to devastate the Khāṇḍava Forest. And only by His grace was the demon named Maya saved from the blazing Khāṇḍava Forest, and thus we could build our assembly house of wonderful architectural workmanship, where all the princes assembled during the performance of Rājasūya-yajña and paid you tributes.

SB 1.15.9 — Your respectable younger brother, who possesses the strength of ten thousand elephants, killed, by His grace, Jarāsandha, whose feet were worshiped by many kings. These kings had been brought for sacrifice in Jarāsandha's Mahābhairava-yajña, but they were thus released. Later they paid tribute to Your Majesty.

SB 1.15.10 — It was He only who loosened the hair of all the wives of the miscreants who dared open the cluster of your Queen's hair, which had been nicely dressed and sanctified for the great Rājasūya sacrificial ceremony. At that time she fell down at the feet of Lord Kṛṣṇa with tears in her eyes.

SB 1.15.11 — During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.

SB 1.15.12 — It was by His influence only that in a fight I was able to astonish the personality of god Lord Śiva and his wife, the daughter of Mount Himālaya. Thus he [Lord Śiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.

SB 1.15.13 — When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gāndīva bow, to kill the demon named Nivātakavaca. O King, descendant of Ajamīḍha, at the present moment I am bereft of the Supreme Personality of Godhead, by whose influence I was so powerful.

SB 1.15.14 — The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings, which were bedecked with jewels that were sources of all brilliance.

SB 1.15.15 — It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas, headed by Bhīṣma, Karṇa, Drona, Śalya, etc. Their arrangement was expert and more than adequate, but He [Lord Śrī Kṛṣṇa], while going forward, did all this.

SB 1.15.16 — Great generals like Bhīṣma, Drona, Karṇa, Bhūriśravā, Suśarmā, Śalya, Jayadratha and Bāhlika all directed their invincible weapons against me. But by His [Lord Kṛṣṇa's] grace

they could not even touch a hair on my head. Similarly, Prahlāda Mahārāja, the supreme devotee of Lord Nṛsiṁhadeva, was unaffected by the weapons the demons used against him.

SB 1.15.17 — It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of esteem for my Lord that I dared engage Him as my chariot driver, for He is worshiped and offered services by the best men to attain salvation.

SB 1.15.18 — O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as “O son of Pr̥thā, O friend, O son of the Kuru dynasty,” and all such heartiness are now remembered by me, and thus I am overwhelmed.

SB 1.15.19 — Generally both of us used to live together and sleep, sit and loiter together. And at the time of advertising oneself for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, “My friend, You are very truthful.” Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.

SB 1.15.20 — O Emperor, now I am separated from my friend and dearmost well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherd men while I was guarding the bodies of all the wives of Kṛṣṇa.

SB 1.15.21 — I have the very same Gāndīva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment’s notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land.

SB 1.15.22-23 — O King, since you have asked me about our friends and relatives in the city of Dvārakā, I will inform you that all of them were cursed by the brāhmaṇas, and as a result they all became intoxicated with wine made of putrefied rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.

SB 1.15.24 — Factually this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.

SB 1.15.25-26 — O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller.

SB 1.15.27 — Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.

SB 1.15.28 — Sūta Gosvāmī said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.

SB 1.15.29 — Arjuna's constant remembrance of the lotus feet of Lord Śrī Kṛṣṇa rapidly increased his devotion, and as a result all the trash in his thoughts subsided.

SB 1.15.30 — Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.

SB 1.15.31 — Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form.

SB 1.15.32 — Upon hearing of Lord Kṛṣṇa's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Mahārāja Yudhiṣṭhira decided to go back home, back to Godhead.

SB 1.15.33 — Kuntī, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Kṛṣṇa, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence.

SB 1.15.34 — The supreme unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.

SB 1.15.35 — The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others.

SB 1.15.36 — When the Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His selfsame form, from that very day Kali, who had already partially appeared, became fully

manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.

SB 1.15.37 — Mahārāja Yudhiṣṭhīra was intelligent enough to understand the influence of the Age of Kali, characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state, home and among individuals. So he wisely prepared himself to leave home, and he dressed accordingly.

SB 1.15.38 — Thereafter, in the capital of Hastināpura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas.

SB 1.15.39 — Then he posted Vajra, the son of Aniruddha [grandson of Lord Kṛṣṇa], at Mathurā as the King of Śūrasena. Afterwards Mahārāja Yudhiṣṭhīra performed a Prājāpatya sacrifice and placed in himself the fire for quitting household life.

SB 1.15.40 — Mahārāja Yudhiṣṭhīra at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything.

SB 1.15.41 — Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiment of the five elements, and his body into death. Then, as pure self, he became free from the material conception of life.

SB 1.15.42 — Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.

SB 1.15.43 — After that, Mahārāja Yudhiṣṭhīra dressed himself in torn clothing, gave up eating all solid foods, voluntarily became dumb and let his hair hang loose. All this combined to make him look like an urchin or madman with no occupation. He did not depend on his brothers for anything. And, just like a deaf man, he heard nothing.

SB 1.15.44 — He then started towards the north, treading the path accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.

SB 1.15.45 — The younger brothers of Mahārāja Yudhiṣṭhīra observed that the Age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother.

SB 1.15.46 — They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Śrī Kṛṣṇa are the supreme goal of all. Therefore they meditated upon His feet without interruption.

SB 1.15.47-48 — Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Nārāyaṇa, Lord Kṛṣṇa. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇḍavas, being completely washed of all material contamination, attained that abode in their very same bodies.

SB 1.15.49 — Vidura, while on pilgrimage, left his body at Prabhāsa. Because he was absorbed in thought of Kṛṣṇa, he was received by the denizens of the Pitṛloka planet, where he returned to his original post.

SB 1.15.50 — Draupadī also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Both she and Subhadrā became absorbed in thoughts of Kṛṣṇa and attained the same results as their husbands.

SB 1.15.51 — The subject of the departure of the sons of Pāṇḍu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains the devotional service of the Lord, the highest perfection of life.

## SB 1.16: How Parīkṣit Received the Age of Kali

SB 1.16.1 — Sūta Gosvāmī said: O learned brāhmaṇas, Mahārāja Parīkṣit then began to rule over the world as a great devotee of the Lord under the instructions of the best of the twice-born brāhmaṇas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth.

SB 1.16.2 — King Parīkṣit married the daughter of King Uttara and begot four sons, headed by Mahārāja Janamejaya.

SB 1.16.3 — Mahārāja Parīkṣit, after having selected Kṛpācārya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods.

SB 1.16.4 — Once, when Mahārāja Parīkṣit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a śūdra, disguised as a king and hurting the legs of a cow and bull. The King at once caught hold of him to deal sufficient punishment.

SB 1.16.5 — Śaunaka Ṛṣi inquired: Why did Mahārāja Parīkṣit simply punish him, since he was the lowest of the śūdras, having dressed as a king and having struck a cow on the leg? Please describe all these incidents if they relate to the topics of Lord Kṛṣṇa.

SB 1.16.6 — The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one's valuable life?

SB 1.16.7 — O Sūta Gosvāmī, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja.

SB 1.16.8 — As long as Yamarāja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamarāja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.

SB 1.16.9 — Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.

SB 1.16.10 — Sūta Gosvāmī said: While Mahārāja Parīkṣit was residing in the capital of the Kuru empire, the symptoms of the Age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.

SB 1.16.11 — Mahārāja Parīkṣit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions.

SB 1.16.12 — Mahārāja Parīkṣit then conquered all parts of the earthly planet — Bhadrāśva, Ketumāla, Bhārata, the northern Kuru, Kimpuruṣa, etc. — and exacted tributes from their respective rulers.

SB 1.16.13-15 — Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Kṛṣṇa. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Aśvatthāmā. People also mentioned the great affection between the descendants of Vṛṣṇi and

Pṛthā due to the latter's great devotion to Lord Keśava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.

SB 1.16.16 — Mahārāja Parīkṣit heard that out of His causeless mercy Lord Kṛṣṇa [Viṣṇu], who is universally obeyed, rendered all kinds of service to the malleable sons of Pāṇḍu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pāṇḍavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Mahārāja Parīkṣit became overwhelmed with devotion to the lotus feet of the Lord.

SB 1.16.17 — Now you may hear from me of what happened while Mahārāja Parīkṣit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.

SB 1.16.18 — The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.

SB 1.16.19 — Dharma [in the form of a bull] asked: Madam, are you not hale and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?

SB 1.16.20 — I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?

SB 1.16.21 — Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brāhmaṇas addicted to acts against the principles of religion? Or are you sorry to see that the brāhmaṇas have taken shelter of administrative families that do not respect brahminical culture?

SB 1.16.22 — The so-called administrators are now bewildered by the influence of this Age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking,

mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?

SB 1.16.23 — O mother earth, the Supreme Personality of Godhead, Hari, incarnated Himself as Lord Śrī Kṛṣṇa just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably now thinking of those activities and feeling sorry in their absence.

SB 1.16.24 — Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods.

SB 1.16.25 — The earthly deity [in the form of a cow] thus replied to the personality of religious principles [in the form of a bull]: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs, and you increased happiness all over the universe by the mercy of the Lord.

SB 1.16.26-30 — In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa, has now closed His transcendental pastimes on the face of the earth. In His absence the Age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

SB 1.16.31 — I am thinking about myself and also, O best amongst the demigods, about you, as well as about all the demigods, sages, denizens of Pitrloka, devotees of the Lord and all men obedient to the system of varṇa and āśrama in human society.

SB 1.16.32-33 — Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet

of the Lord. I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant-driving rod and lotus flower, which are signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

SB 1.16.34 — O personality of religion, I was greatly overburdened by the undue military phalanxes arranged by atheistic kings, and I was relieved by the grace of the Personality of Godhead. Similarly you were also in a distressed condition, weakened in your standing strength, and thus He also incarnated by His internal energy in the family of the Yadus to relieve you.

SB 1.16.35 — Who, therefore, can tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhāmā by His sweet smile of love, pleasing glance and hearty appeals. When He traversed my [earth's] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass which appeared like hairs standing on me out of pleasure.

SB 1.16.36 — While the earth and the personality of religion were thus engaged in conversation, the saintly King Parīkṣit reached the shore of the Sarasvatī River, which flowed towards the east.

## SB 1.17: Punishment and Reward of Kali

SB 1.17.1 — Sūta Gosvāmī said: After reaching that place, Mahārāja Parīkṣit observed that a lower-caste śūdra, dressed like a king, was beating a cow and a bull with a club, as if they had no owner.

SB 1.17.2 — The bull was as white as a white lotus flower. He was terrified of the śūdra who was beating him, and he was so afraid that he was standing on one leg, trembling and urinating.

SB 1.17.3 — Although the cow is beneficial because one can draw religious principles from her, she was now rendered poor and calfless. Her legs were being beaten by a śūdra. There were tears in her eyes, and she was distressed and weak. She was hankering after some grass in the field.

SB 1.17.4 — Mahārāja Parīkṣit, well equipped with arrows and bow and seated on a gold-embossed chariot, spoke to him [the śūdra] with a deep voice sounding like thunder.

SB 1.17.5 — Oh, who are you? You appear to be strong and yet you dare kill, within my protection, those who are helpless! By your dress you pose yourself to be a godly man [king], but by your deeds you are opposing the principles of the twice-born kṣatriyas.

SB 1.17.6 — You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gāndīva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed.

SB 1.17.7 — Then he [Mahārāja Parīkṣit] asked the bull: Oh, who are you? Are you a bull as white as a white lotus, or are you a demigod? You have lost three of your legs and are moving on only one. Are you some demigod causing us grief in the form of a bull?

SB 1.17.8 — Now for the first time in a kingdom well protected by the arms of the kings of the Kuru dynasty, I see you grieving with tears in your eyes. Up till now no one on earth has ever shed tears because of royal negligence.

SB 1.17.9 — O son of Surabhi, you need lament no longer now. There is no need to fear this low-class śūdra. And, O mother cow, as long as I am living as the ruler and subduer of all envious men, there is no cause for you to cry. Everything will be good for you.

SB 1.17.10-11 — O chaste one, the king's good name, duration of life and good rebirth vanish when all kinds of living beings are terrified by miscreants in his kingdom. It is certainly the prime duty of the king to subdue first the sufferings of those who suffer. Therefore I must kill this most wretched man because he is violent against other living beings.

SB 1.17.12 — He [Mahārāja Parīkṣit] repeatedly addressed and questioned the bull thus: O son of Surabhi, who has cut off your three legs? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Kṛṣṇa, there is no one as unhappy as you.

SB 1.17.13 — O bull, you are offenseless and thoroughly honest; therefore I wish all good to you. Please tell me of the perpetrator of these mutilations, which blacken the reputation of the sons of Prthā.

SB 1.17.14 — Whoever causes offenseless living beings to suffer must fear me anywhere and everywhere in the world. By curbing dishonest miscreants, one automatically benefits the offenseless.

SB 1.17.15 — An upstart living being who commits offenses by torturing those who are offenseless shall be directly uprooted by me, even though he be a denizen of heaven with armor and decorations.

SB 1.17.16 — The supreme duty of the ruling king is to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.

SB 1.17.17 — The personality of religion said: These words just spoken by you befit a person of the Pāñḍava dynasty. Captivated by the devotional qualities of the Pāñḍavas, even Lord Kṛṣṇa, the Personality of Godhead, performed duties as a messenger.

SB 1.17.18 — O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings, because we are bewildered by all the different opinions of theoretical philosophers.

SB 1.17.19 — Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause.

SB 1.17.20 — There are also some thinkers who believe that no one can ascertain the cause of distress by argumentation, nor know it by imagination, nor express it by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence.

SB 1.17.21 — Sūta Gosvāmī said: O best among the brāhmaṇas, the Emperor Parīkṣit, thus hearing the personality of religion speak, was fully satisfied, and without mistake or regret he gave his reply.

SB 1.17.22 — The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion.

SB 1.17.23 — Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.

SB 1.17.24 — In the age of Satya [truthfulness] your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness. But it appears that three of your legs are broken due to rampant irreligion in the form of pride, lust for women, and intoxication.

SB 1.17.25 — You are now standing on one leg only, which is your truthfulness, and you are somehow or other hobbling along. But quarrel personified [Kali], flourishing by deceit, is also trying to destroy that leg.

SB 1.17.26 — The burden of the earth was certainly diminished by the Personality of Godhead and by others as well. When He was present as an incarnation, all good was performed because of His auspicious footprints.

SB 1.17.27 — Now she, the chaste one, being unfortunately forsaken by the Personality of Godhead, laments her future with tears in her eyes, for now she is being ruled and enjoyed by lower-class men who pose as rulers.

SB 1.17.28 — Mahārāja Parīkṣit, who could fight one thousand enemies single-handedly, thus pacified the personality of religion and the earth. Then he took up his sharp sword to kill the personality of Kali, who is the cause of all irreligion.

SB 1.17.29 — When the personality of Kali understood that the King was willing to kill him, he at once abandoned the dress of a king and, under pressure of fear, completely surrendered to him, bowing his head.

SB 1.17.30 — Mahārāja Parīkṣit, who was qualified to accept surrender and worthy of being sung in history, did not kill the poor surrendered and fallen Kali, but smiled compassionately, for he was kind to the poor.

SB 1.17.31 — The King thus said: We have inherited the fame of Arjuna; therefore since you have surrendered yourself with folded hands you need not fear for your life. But you cannot remain in my kingdom, for you are the friend of irreligion.

SB 1.17.32 — If the personality of Kali, irreligion, is allowed to act as a man-god or an executive head, certainly irreligious principles like greed, falsehood, robbery, incivility, treachery, misfortune, cheating, quarrel and vanity will abound.

SB 1.17.33 — Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.

SB 1.17.34 — In all sacrificial ceremonies, although sometimes a demigod is worshiped, the Supreme Lord Personality of Godhead is worshiped because He is the Supersoul of everyone, and exists both inside and outside like the air. Thus it is He only who awards all welfare to the worshiper.

SB 1.17.35 — Śrī Sūta Gosvāmī said: The personality of Kali, thus being ordered by Mahārāja Parīkṣit, began to tremble in fear. Seeing the King before him like Yamarāja, ready to kill him, Kali spoke to the King as follows.

SB 1.17.36 — O Your Majesty, though I may live anywhere and everywhere under your order, I shall but see you with bow and arrows wherever I look.

SB 1.17.37 — Therefore, O chief amongst the protectors of religion, please fix some place for me where I can live permanently under the protection of your government.

SB 1.17.38 — Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.

SB 1.17.39 — The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

SB 1.17.40 — Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places.

SB 1.17.41 — Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brāhmaṇas and sannyāsīs, should never come in contact with the four above-mentioned irreligious principles.

SB 1.17.42 — Thereafter the King reestablished the lost legs of the personality of religion [the bull], and by encouraging activities he sufficiently improved the condition of the earth.

SB 1.17.43-44 — The most fortunate emperor Mahārāja Parīkṣit, who was entrusted with the kingdom of Hastināpura by Mahārāja Yudhiṣṭhīra when he desired to retire to the forest, is now ruling the world with great success due to his being glorified by the deeds of the kings of the Kuru dynasty.

SB 1.17.45 — Mahārāja Parīkṣit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.

## SB 1.18: Mahārāja Parīkṣit Cursed by a Brāhmaṇa Boy

SB 1.18.1 — Śrī Sūta Gosvāmī said: Due to the mercy of the Personality of Godhead, Śrī Kṛṣṇa, who acts wonderfully, Mahārāja Parīkṣit, though struck by the weapon of the son of Droṇa in his mother's womb, could not be burned.

SB 1.18.2 — Furthermore, Mahārāja Parīkṣit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brāhmaṇa boy.

SB 1.18.3 — Furthermore, after leaving all his associates, the King surrendered himself as a disciple to the son of Vyāsa [Śukadeva Gosvāmī], and thus he was able to understand the actual position of the Personality of Godhead, and at last gave up his material body on the bank of the Ganges.

SB 1.18.4 — This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives.

SB 1.18.5 — As long as the great, powerful son of Abhimanyu remains the Emperor of the world, there is no chance that the personality of Kali will flourish.

SB 1.18.6 — The very day and moment the Personality of Godhead, Lord Śrī Kṛṣṇa, left this earth, the personality of Kali, who promotes all kinds of irreligious activities, came into this world.

SB 1.18.7 — Mahārāja Parīkṣit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this Age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali.

SB 1.18.8 — Mahārāja Parīkṣit considered that less intelligent men might find the personality of Kali to be very powerful, but that those who are self-controlled would have nothing to fear. The King was powerful like a tiger and took care for the foolish, careless persons.

SB 1.18.9 — O sages, as you did ask me, now I have described almost everything regarding the narrations about Lord Kṛṣṇa in connection with the history of the pious Mahārāja Parīkṣit.

SB 1.18.10 — Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully.

SB 1.18.11 — The good sages said: O grave Sūta Gosvāmī! May you live many years and have eternal fame, for you are speaking very nicely about the activities of Lord Kṛṣṇa, the Personality of Godhead. This is just like nectar for mortal beings like us.

SB 1.18.12 — We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.

SB 1.18.13 — The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.

SB 1.18.14 — The Personality of Godhead, Lord Kṛṣṇa [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Śiva and Lord Brahmā. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?

SB 1.18.15 — O Sūta Gosvāmī, you are a learned and pure devotee of the Lord because the Personality of Godhead is your chief object of service. Therefore please describe to us the pastimes of the Lord, which are above all material conception, for we are anxious to receive such messages.

SB 1.18.16 — O Sūta Gosvāmī, please describe those topics of the Lord by which Mahārāja Parīkṣit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuḍa, the king of birds. Those topics were vibrated by the son of Vyāsa [Śrīla Śukadeva].

SB 1.18.17 — Thus please narrate to us the narrations of the Unlimited, for they are purifying and supreme. They were spoken to Mahārāja Parīkṣit, and they are very dear to the pure devotees, being full of bhakti-yoga.

SB 1.18.18 — Śrī Sūta Gosvāmī said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births.

SB 1.18.19 — And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called Ananta [Unlimited].

SB 1.18.20 — It is now ascertained that He [the Personality of Godhead] is unlimited and there is none equal to Him. Consequently no one can speak of Him adequately. Great demigods cannot obtain the favor of the goddess of fortune even by prayers, but this very goddess renders service unto the Lord, although He is unwilling to have such service.

SB 1.18.21 — Who can be worthy of the name of the Supreme Lord but the Personality of Godhead, Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.

SB 1.18.22 — Self-controlled persons who are attached to the Supreme Lord Śrī Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

SB 1.18.23 — O ṛṣis, who are as powerfully pure as the sun, I shall try to describe to you the transcendental pastimes of Viṣṇu as far as my knowledge is concerned. As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.

SB 1.18.24-25 — Once upon a time Mahārāja Parīkṣit, while engaged in hunting in the forest with bow and arrows, became extremely fatigued, hungry and thirsty while following the stags. While searching for a reservoir of water, he entered the hermitage of the well-known Śamīka Ṛṣi and saw the sage sitting silently with closed eyes.

SB 1.18.26 — The muni's sense organs, breath, mind and intelligence were all restrained from material activities, and he was situated in a trance apart from the three [wakefulness, dream and unconsciousness], having achieved a transcendental position qualitatively equal with the Supreme Absolute.

SB 1.18.27 — The sage, in meditation, was covered by the skin of a stag, and long, compressed hair was scattered all over him. The King, whose palate was dry from thirst, asked him for water.

SB 1.18.28 — The King, not received by any formal welcome by means of being offered a seat, place, water and sweet addresses, considered himself neglected, and so thinking he became angry.

SB 1.18.29 — O brāhmaṇas, the circumstances having distressed him with extreme hunger and thirst, the King directed toward the sage his anger and envy, which he had never before directed toward a brāhmaṇa.

SB 1.18.30 — While leaving, the King, being so insulted, picked up a lifeless snake with his bow and angrily placed it on the shoulder of the sage. Then he returned to his palace.

SB 1.18.31 — Upon returning, he began to contemplate and argue within himself whether the sage had actually been in meditation, with senses concentrated and eyes closed, or whether he had just been feigning trance just to avoid receiving a lower ksatriya.

SB 1.18.32 — The sage had a son who was very powerful, being a brāhmaṇa's son. While he was playing with inexperienced boys, he heard of his father's distress, which was occasioned by the King. Then and there the boy spoke as follows.

SB 1.18.33 — [The brāhmaṇa's son, Śṛṅgi, said:] O just look at the sins of the rulers who, like crows and watchdogs at the door, perpetrate sins against their masters, contrary to the principles governing servants.

SB 1.18.34 — The descendants of the kingly orders are definitely designated as watchdogs, and they must keep themselves at the door. On what grounds can dogs enter the house and claim to dine with the master on the same plate?

SB 1.18.35 — After the departure of Lord Śrī Kṛṣṇa, the Personality of Godhead and supreme ruler of everyone, these upstarts have flourished, our protector being gone. Therefore I myself shall take up this matter and punish them. Just witness my power.

SB 1.18.36 — The son of the ṛṣi, his eyes red-hot with anger, touched the water of the River Kauśika while speaking to his playmates and discharged the following thunderbolt of words.

SB 1.18.37 — The brāhmaṇa's son cursed the King thus: On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Mahārāja Parīkṣit] because of his having broken the laws of etiquette by insulting my father.

SB 1.18.38 — Thereafter, when the boy returned to the hermitage, he saw a snake on his father's shoulder, and out of his grief he cried very loudly.

SB 1.18.39 — O brāhmaṇas, the ṛṣi, who was born in the family of Aṅgirā Muni, hearing his son crying, gradually opened his eyes and saw the dead snake around his neck.

SB 1.18.40 — He threw the dead snake aside and asked his son why he was crying, whether anyone had done him harm. On hearing this, the son explained to him what had happened.

SB 1.18.41 — The father heard from his son that the King had been cursed, although he should never have been condemned, for he was the best amongst all human beings. The ṛṣi did not congratulate his son, but, on the contrary, began to repent, saying: Alas! What a great sinful act was performed by my son. He has awarded heavy punishment for an insignificant offense.

SB 1.18.42 — O my boy, your intelligence is immature, and therefore you have no knowledge that the king, who is the best amongst human beings, is as good as the Personality of Godhead. He is never to be placed on an equal footing with common men. The citizens of the state live in prosperity, being protected by his unsurpassable prowess.

SB 1.18.43 — My dear boy, the Lord, who carries the wheel of a chariot, is represented by the monarchical regime, and when this regime is abolished the whole world becomes filled with thieves, who then at once vanquish the unprotected subjects like scattered lambs.

SB 1.18.44 — Due to the termination of the monarchical regimes and the plundering of the people's wealth by rogues and thieves, there will be great social disruptions. People will be killed and injured, and animals and women will be stolen. And for all these sins we shall be responsible.

SB 1.18.45 — At that time the people in general will fall systematically from the path of a progressive civilization in respect to the qualitative engagements of the castes and the orders of society and the Vedic injunctions. Thus they will be more attracted to economic development for sense gratification, and as a result there will be an unwanted population on the level of dogs and monkeys.

SB 1.18.46 — The Emperor Parikṣit is a pious king. He is highly celebrated and is a first-class devotee of the Personality of Godhead. He is a saint amongst royalty, and he has performed many horse sacrifices. When such a king is tired and fatigued, being stricken with hunger and thirst, he does not at all deserve to be cursed.

SB 1.18.47 — Then the ṛṣi prayed to the all-pervading Personality of Godhead to pardon his immature boy, who had no intelligence and who committed the great sin of cursing a person who was completely free from all sins, who was subordinate and who deserved to be protected.

SB 1.18.48 — The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.

SB 1.18.49 — The sage thus regretted the sin committed by his own son. He did not take the insult paid by the King very seriously.

SB 1.18.50 — Generally the transcendentalists, even though engaged by others in the dualities of the material world, are not distressed. Nor do they take pleasure [in worldly things], for they are transcendentally engaged.

## SB 1.19: The Appearance of Śukadeva Gosvāmī

SB 1.19.1 — Śrī Sūta Gosvāmī said: While returning home, the King [Mahārāja Parīkṣit] felt that the act he had committed against the faultless and powerful brāhmaṇa was heinous and uncivilized. Consequently he was distressed.

SB 1.19.2 — [King Parīkṣit thought:] Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed of the sinful action and not commit such an offense again.

SB 1.19.3 — I am uncivilized and sinful due to my neglect of brahminical culture, God consciousness and cow protection. Therefore I wish that my kingdom, strength and riches burn up immediately by the fire of the brāhmaṇa's wrath so that in the future I may not be guided by such inauspicious attitudes.

SB 1.19.4 — While the King was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The King accepted this as good news, for it would be the cause of his indifference toward worldly things.

SB 1.19.5 — Mahārāja Parīkṣit sat down firmly on the banks of the Ganges to concentrate his mind in Kṛṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service to Kṛṣṇa is the greatest achievement, superseding all other methods.

SB 1.19.6 — The river [by which the King sat to fast] carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and tulasī leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Śiva and other demigods. Consequently everyone who is destined to die must take shelter of this river.

SB 1.19.7 — Thus the King, the worthy descendant of the Pāṇḍavas, decided once and for all and sat on the Ganges' bank to fast until death and give himself up to the lotus feet of Lord Kṛṣṇa, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage.

SB 1.19.8 — At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim's journey.

SB 1.19.9-10 — From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Āṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.

SB 1.19.11 — There were also many other saintly demigods, kings and special royal orders called aruṇādayas [a special rank of rājarṣis] from different dynasties of sages. When they all assembled together to meet the Emperor [Parīkṣit], he received them properly and bowed his head to the ground.

SB 1.19.12 — After all the ṛṣis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.

SB 1.19.13 — The fortunate King said: Indeed, we are the most grateful of all the kings who are trained to get favors from the great souls. Generally you [sages] consider royalty as refuse to be rejected and left in a distant place.

SB 1.19.14 — The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brāhmaṇa's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world.

SB 1.19.15 — O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird — or whatever magical thing the brāhmaṇa created — bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.

SB 1.19.16 — Again, offering obeisances unto all you brāhmaṇas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings.

SB 1.19.17 — In perfect self-control, Mahārāja Parīkṣit sat down on a seat of straw, with straw-roots facing the east, placed on the southern bank of the Ganges, and he himself faced the north. Just previously he had given charge of his kingdom over to his son.

SB 1.19.18 — Thus the King, Mahārāja Parīkṣit, sat to fast until death. All the demigods of the higher planets praised the King's actions and in pleasure continually scattered flowers over the earth and beat celestial drums.

SB 1.19.19 — All the great sages who were assembled there also praised the decision of Mahārāja Parīkṣit, and they expressed their approval by saying "Very good." Naturally the sages are inclined to do good to common men, for they have all the qualitative powers of the Supreme Lord. Therefore they were very much pleased to see Mahārāja Parīkṣit, a devotee of the Lord, and they spoke as follows.

SB 1.19.20 — [The sages said:] O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead.

SB 1.19.21 — We shall all wait here until the foremost devotee of the Lord, Mahārāja Parīkṣit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation.

SB 1.19.22 — All that was spoken by the great sages was very sweet to hear, full of meaning and appropriately presented as perfectly true. So after hearing them, Mahārāja Parīkṣit, desiring to hear of the activities of Lord Śrī Kṛṣṇa, the Personality of Godhead, congratulated the great sages.

SB 1.19.23 — The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next.

SB 1.19.24 — O trustworthy brāhmaṇas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.

SB 1.19.25 — At that moment there appeared the powerful son of Vyāsadeva, who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded with women and children, and he dressed as if others had neglected him.

SB 1.19.26 — This son of Vyāsadeva was only sixteen years old. His legs, hands, thighs, arms, shoulders, forehead and the other parts of his body were all delicately formed. His eyes were

beautifully wide, and his nose and ears were highly raised. He had a very attractive face, and his neck was well formed and beautiful like a conchshell.

SB 1.19.27 — His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa.

SB 1.19.28 — He was blackish and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.

SB 1.19.29 — Mahārāja Parīkṣit, who is also known as Viṣṇurāta [one who is always protected by Viṣṇu], bowed his head to receive the chief guest, Śukadeva Gosvāmī. At that time all the ignorant women and boys ceased following Śrīla Śukadeva. Receiving respect from all, Śukadeva Gosvāmī took his exalted seat.

SB 1.19.30 — Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.

SB 1.19.31 — The sage Śrī Śukadeva Gosvāmī sat perfectly pacified, intelligent and ready to answer any question without hesitation. The great devotee, Mahārāja Parīkṣit, approached him, offered his respects by bowing before him, and politely inquired with sweet words and folded hands.

SB 1.19.32 — The fortunate King Parīkṣit said: O brāhmaṇa, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee.

SB 1.19.33 — Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

SB 1.19.34 — Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!

SB 1.19.35 — Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.

SB 1.19.36 — Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?

SB 1.19.37 — You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.

SB 1.19.38 — Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.

SB 1.19.39 — O powerful brāhmaṇa, it is said that you hardly stay in the houses of men long enough to milk a cow.

SB 1.19.40 — Śrī Sūta Gosvāmī said: The King thus spoke and questioned the sage, using sweet language. Then the great and powerful personality, the son of Vyāsadeva, who knew the principles of religion, began his reply.

# Canto 2: The Cosmic Manifestation

## SB 2.1: The First Step in God Realization

Invocation — O my Lord, the all-pervading Personality of Godhead, I offer my respectful obeisances unto You.

SB 2.1.1 — Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.

SB 2.1.2 — Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.

SB 2.1.3 — The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

SB 2.1.4 — Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.

SB 2.1.5 — O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

SB 2.1.6 — The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

SB 2.1.7 — O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.

SB 2.1.8 — At the end of the Dvāpara-yuga, I studied this great supplement of Vedic literature named Śrīmad-Bhāgavatam, which is equal to all the Vedas, from my father, Śrīla Dvaiipāyana Vyāsadeva.

SB 2.1.9 — O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.

SB 2.1.10 — That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation.

SB 2.1.11 — O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

SB 2.1.12 — What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.

SB 2.1.13 — The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.

SB 2.1.14 — Mahārāja Parīkṣit, now your duration of life is limited to seven more days, so during this time you can perform all those rituals which are needed for the best purpose of your next life.

SB 2.1.15 — At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

SB 2.1.16 — One should leave home and practice self-control. In a sacred place he should bathe regularly and sit down in a lonely place duly sanctified.

SB 2.1.17 — After sitting in the above manner, make the mind remember the three transcendental letters [a-u-m], and by regulating the breathing process, control the mind so as not to forget the transcendental seed.

SB 2.1.18 — Gradually, as the mind becomes progressively spiritualized, withdraw it from sense activities, and by intelligence the senses will be controlled. The mind too absorbed in material activities can be engaged in the service of the Personality of Godhead and become fixed in full transcendental consciousness.

SB 2.1.19 — Thereafter, you should meditate upon the limbs of Viṣṇu, one after another, without being deviated from the conception of the complete body. Thus the mind becomes free from all sense objects. There should be no other thing to be thought upon. Because the Supreme

Personality of Godhead, Viṣṇu, is the Ultimate Truth, the mind becomes completely reconciled in Him only.

SB 2.1.20 — One's mind is always agitated by the passionate mode of material nature and bewildered by the ignorant mode of nature. But one can rectify such conceptions by the relation of Viṣṇu and thus become pacified by cleansing the dirty things created by them.

SB 2.1.21 — O King, by this system of remembrance and by being fixed in the habit of seeing the all-good personal conception of the Lord, one can very soon attain devotional service to the Lord, under His direct shelter.

SB 2.1.22 — The fortunate King Parīkṣit, inquiring further, said: O brāhmaṇa, please describe in full detail how and where the mind has to be applied and how the conception can be fixed so that the dirty things in a person's mind can be removed.

SB 2.1.23 — Śukadeva Gosvāmī answered: One should control the sitting posture, regulate the breathing process by the yogic prāṇāyāma and thus control the mind and senses and with intelligence apply the mind to the gross potencies of the Lord [called the virāṭ-rūpa].

SB 2.1.24 — This gigantic manifestation of the phenomenal material world as a whole is the personal body of the Absolute Truth, wherein the universal resultant past, present and future of material time is experienced.

SB 2.1.25 — The gigantic universal form of the Personality of Godhead, within the body of the universal shell, which is covered by sevenfold material elements, is the subject for the virāṭ conception.

SB 2.1.26 — Persons who have realized it have studied that the planets known as Pātāla constitute the bottoms of the feet of the universal Lord, and the heels and the toes are the Rasātala planets. The ankles are the Mahātala planets, and His shanks constitute the Talātala planets.

SB 2.1.27 — The knees of the universal form are the planetary system of the name Sutala, and the two thighs are the Vitala and Atala planetary systems. The hips are Mahītala, and outer space is the depression of His navel.

SB 2.1.28 — The chest of the Original Personality of the gigantic form is the luminary planetary system, His neck is the Mahar planets, His mouth is the Janas planets, and His forehead is the Tapas planetary system. The topmost planetary system, known as Satyaloka, is the head of He who has one thousand heads.

SB 2.1.29 — His arms are the demigods headed by Indra, the ten directional sides are His ears, and physical sound is His sense of hearing. His nostrils are the two Aśvinī-kumāras, and material fragrance is His sense of smell. His mouth is the blazing fire.

SB 2.1.30 — The sphere of outer space constitutes His eyepits, and the eyeball is the sun as the power of seeing. His eyelids are both the day and night, and in the movements of His eyebrows, Brahmā and similar supreme personalities reside. His palate is the director of water, Varuṇa, and the juice or essence of everything is His tongue.

SB 2.1.31 — They say that the Vedic hymns are the cerebral passage of the Lord, and His jaws of teeth are Yama, god of death, who punishes the sinners. The art of affection is His set of teeth, and the most alluring illusory material energy is His smile. This great ocean of material creation is but the casting of His glance over us.

SB 2.1.32 — Modesty is the upper portion of His lips, hankering is His chin, religion is the breast of the Lord, and irreligion is His back. Brahmājī, who generates all living beings in the material world, is His genitals, and the Mitrā-varuṇas are His two testicles. The ocean is His waist, and the hills and mountains are the stacks of His bones.

SB 2.1.33 — O King, the rivers are the veins of the gigantic body, the trees are the hairs of His body, and the omnipotent air is His breath. The passing ages are His movements, and His activities are the reactions of the three modes of material nature.

SB 2.1.34 — O best amongst the Kurus, the clouds which carry water are the hairs on His head, the terminations of days or nights are His dress, and the supreme cause of material creation is His intelligence. His mind is the moon, the reservoir of all changes.

SB 2.1.35 — The principle of matter [mahat-tattva] is the consciousness of the omnipresent Lord, as asserted by the experts, and Rudradeva is His ego. The horse, mule, camel and elephant are His nails, and wild animals and all quadrupeds are situated in the belt zone of the Lord.

SB 2.1.36 — Varieties of birds are indications of His masterful artistic sense. Manu, the father of mankind, is the emblem of His standard intelligence, and humanity is His residence. The celestial species of human beings, like the Gandharvas, Vidyādharaṇas, Cāraṇas and angels, all represent His musical rhythm, and the demoniac soldiers are representations of His wonderful prowess.

SB 2.1.37 — The virāt-puruṣa's face is the brāhmaṇas, His arms are the kṣatriyas, His thighs are the vaiśyas, and the śūdras are under the protection of His feet. All the worshipable demigods are also overtaken by Him, and it is the duty of everyone to perform sacrifices with feasible goods to appease the Lord.

SB 2.1.38 — I have thus explained to you the gross material gigantic conception of the Personality of Godhead. One who seriously desires liberation concentrates his mind on this form of the Lord, because there is nothing more than this in the material world.

SB 2.1.39 — One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation.

## SB 2.2: The Lord in the Heart

SB 2.2.1 — Śrī Śukadeva Gosvāmī said: Formerly, prior to the manifestation of the cosmos, Lord Brahmā, by meditating on the virāt-rūpa, regained his lost consciousness by appeasing the Lord. Thus he was able to rebuild the creation as it was before.

SB 2.2.2 — The way of presentation of the Vedic sounds is so bewildering that it directs the intelligence of the people to meaningless things like the heavenly kingdoms. The conditioned souls hover in dreams of such heavenly illusory pleasures, but actually they do not relish any tangible happiness in such places.

SB 2.2.3 — For this reason the enlightened person should endeavor only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never endeavor for unwanted things, being competent to perceive practically that all such endeavors are merely hard labor for nothing.

SB 2.2.4 — When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing?

SB 2.2.5 — Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed? Or above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth?

SB 2.2.6 — Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and

unlimited, He is the ultimate goal of life, and by worshiping Him one can end the cause of the conditioned state of existence.

SB 2.2.7 — Who else but the gross materialists will neglect such transcendental thought and take to the nonpermanent names only, seeing the mass of people fallen in the river of suffering as the consequence of accruing the result of their own work?

SB 2.2.8 — Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively.

SB 2.2.9 — His mouth expresses His happiness. His eyes spread like the petals of a lotus, and His garments, yellowish like the saffron of a kadamba flower, are bedecked with valuable jewels. His ornaments are all made of gold, set with jewels, and He wears a glowing headdress and earrings.

SB 2.2.10 — His lotus feet are placed over the whorls of the lotuslike hearts of great mystics. On His chest is the Kaustubha jewel, engraved with a beautiful calf, and there are other jewels on His shoulders. His complete torso is garlanded with fresh flowers.

SB 2.2.11 — He is well decorated with an ornamental wreath about His waist and rings studded with valuable jewels on His fingers. His leglets, His bangles, His oiled hair, curling with a bluish tint, and His beautiful smiling face are all very pleasing.

SB 2.2.12 — The Lord's magnanimous pastimes and the glowing glancing of His smiling face are all indications of His extensive benedictions. One must therefore concentrate on this transcendental form of the Lord, as long as the mind can be fixed on Him by meditation.

SB 2.2.13 — The process of meditation should begin from the lotus feet of the Lord and progress to His smiling face. The meditation should be concentrated upon the lotus feet, then the calves, then the thighs, and in this way higher and higher. The more the mind becomes fixed upon the different parts of the limbs, one after another, the more the intelligence becomes purified.

SB 2.2.14 — Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties.

SB 2.2.15 — O King, whenever the yogī desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.

SB 2.2.16 — Thereafter, the yogī should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this, the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities.

SB 2.2.17 — In that transcendental state of labdhopāśānti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.

SB 2.2.18 — The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Viṣṇu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.

SB 2.2.19 — By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole [through which stool is evacuated] with the heel of one's foot and by lifting the life air from one place to another in the six primary places.

SB 2.2.20 — The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest, and from there to the root of the palate. He should search out the proper places with intelligence.

SB 2.2.21 — Thereafter the bhakti-yogī should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going back home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme.

SB 2.2.22 — However, O King, if a yogī maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmaloka, or the achievement of the eightfold perfections, travel in outer space with the Vaihāyasas, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses.

SB 2.2.23 — The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power and transcendental knowledge, their movements are unrestricted, within and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.

SB 2.2.24 — O King, when such a mystic passes over the Milky Way by the illuminating Suṣumṇā to reach the highest planet, Brahma-loka, he goes first to Vaiśvānara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he still goes higher, to the circle of Śiśumāra, to relate with Lord Hari, the Personality of Godhead.

SB 2.2.25 — This Śiśumāra is the pivot for the turning of the complete universe, and it is called the navel of Viṣṇu [Garbhodakaśāyī Viṣṇu]. The yogī alone goes beyond this circle of Śiśumāra and attains the planet [Maharloka] where purified saints like Bhṛgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for saints who are transcendently situated.

SB 2.2.26 — At the time of the final devastation of the complete universe [the end of the duration of Brahmā's life], a flame of fire emanates from the mouth of Ananta [from the bottom of the universe]. The yogī sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 311,040,000,000,000 years.

SB 2.2.27 — In that planet of Satyaloka, there is neither bereavement, nor old age nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world.

SB 2.2.28 — After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing and airy, until he reaches the ethereal stage.

SB 2.2.29 — The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.

SB 2.2.30 — The devotee, thus surpassing the gross and the subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature [ignorance and passion] in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self-realization.

SB 2.2.31 — Only the purified soul can attain the perfection of associating with the Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns.

SB 2.2.32 — Your Majesty Mahārāja Parīkṣit, know that all that I have described in reply to your proper inquiry is just according to the version of the Vedas, and it is eternal truth. This was described personally by Lord Kṛṣṇa unto Brahmā, with whom the Lord was satisfied upon being properly worshiped.

SB 2.2.33 — For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Kṛṣṇa.

SB 2.2.34 — The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion.

SB 2.2.35 — The Personality of Godhead Lord Śrī Kṛṣṇa is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence.

SB 2.2.36 — O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

SB 2.2.37 — Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

## SB 2.3: Pure Devotional Service: The Change in Heart

SB 2.3.1 — Śrī Śukadeva Gosvāmī said: Mahārāja Parīkṣit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you.

SB 2.3.2-7 — One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahmā or Brhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called the Prajāpatis. One who desires good fortune should worship Durgādevī, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Śiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhyas.

demigod. One who desires a long span of life should worship the demigods known as the Aśvinī-kumāras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsarās and the Urvaśī society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahmā, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuṇa. If one desires to be a greatly learned man he should worship Lord Śiva, and if one desires a good marital relation he should worship the chaste goddess Umā, the wife of Lord Śiva.

SB 2.3.8 — One should worship Lord Viṣṇu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods.

SB 2.3.9 — One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead.

SB 2.3.10 — A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.

SB 2.3.11 — All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.

SB 2.3.12 — Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?

SB 2.3.13 — Śaunaka said: The son of Vyāsadeva, Śrīla Śukadeva Gosvāmī, was a highly learned sage and was able to describe things in a poetic manner. What did Mahārāja Parīkṣit again inquire from him after hearing all that he had said?

SB 2.3.14 — O learned Sūta Gosvāmī! Please continue to explain such topics to us because we are all eager to hear. Besides that, topics which result in the discussion of the Lord Hari should certainly be discussed in the assembly of devotees.

SB 2.3.15 — Mahārāja Parīkṣit, the grandson of the Pāñḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

SB 2.3.16 — Śukadeva Gosvāmī, the son of Vyāsadeva, was also full in transcendental knowledge and was a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees.

SB 2.3.17 — Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

SB 2.3.18 — Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?

SB 2.3.19 — Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.

SB 2.3.20 — One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

SB 2.3.21 — The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

SB 2.3.22 — The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

SB 2.3.23 — The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing.

SB 2.3.24 — Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

SB 2.3.25 — O Sūta Gosvāmī, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Śukadeva Gosvāmī, who is very expert in transcendental knowledge, and who spoke to Mahārāja Parīkṣit upon being asked.

## SB 2.4: The Process of Creation

SB 2.4.1 — Sūta Gosvāmī said: Mahārāja Parīkṣit, the son of Uttarā, after hearing the speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied his concentration faithfully upon Lord Kṛṣṇa.

SB 2.4.2 — Mahārāja Parīkṣit, as a result of his wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal body, his wife, his children, his palace, his animals like horses and elephants, his treasury house, his friends and relatives, and his undisputed kingdom.

SB 2.4.3-4 — O great sages, the great soul Mahārāja Parīkṣit, constantly rapt in thought of Lord Kṛṣṇa, knowing well of his imminent death, renounced all sorts of fruitive activities, namely acts of religion, economic development and sense gratification, and thus fixed himself firmly in his natural love for Kṛṣṇa and asked all these questions, exactly as you are asking me.

SB 2.4.5 — Mahārāja Parīkṣit said: O learned brāhmaṇa, you know everything because you are without material contamination. Therefore whatever you have spoken to me appears perfectly right. Your speeches are gradually destroying the darkness of my ignorance, for you are narrating the topics of the Lord.

SB 2.4.6 — I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even to the great demigods.

SB 2.4.7 — Kindly describe how the Supreme Lord, who is all-powerful, engages His different energies and different expansions in maintaining and again winding up the phenomenal world in the sporting spirit of a player.

SB 2.4.8 — O learned brāhmaṇa, the transcendental activities of the Lord are all wonderful, and they appear inconceivable because even great endeavors by many learned scholars have still proved insufficient for understanding them.

SB 2.4.9 — The Supreme Personality of Godhead is one, whether He alone acts with the modes of material nature, or simultaneously expands in many forms, or expands consecutively to direct the modes of nature.

SB 2.4.10 — Kindly clear up all these doubtful inquiries, because you are not only vastly learned in the Vedic literatures and self-realized in transcendence, but are also a great devotee of the Lord and are therefore as good as the Personality of Godhead.

SB 2.4.11 — Sūta Gosvāmī said: When Śukadeva Gosvāmī was thus requested by the King to describe the creative energy of the Personality of Godhead, he then systematically remembered the master of the senses [Śrī Kṛṣṇa], and to reply properly he spoke thus.

SB 2.4.12 — Śukadeva Gosvāmī said: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, who, for the creation of the material world, accepts the three modes of nature. He is the complete whole residing within the body of everyone, and His ways are inconceivable.

SB 2.4.13 — I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator of the pious devotees from all distresses and the destroyer of the further advances in atheistic temperament of the nondevotee-demons. For the transcendentalists who are situated in the topmost spiritual perfection, He grants their specific destinations.

SB 2.4.14 — Let me offer my respectful obeisances unto Him who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable.

SB 2.4.15 — Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

SB 2.4.16 — Let me offer my respectful obeisances again and again unto the all-auspicious Lord Śrī Kṛṣṇa. The highly intellectual, simply by surrendering unto His lotus feet, are relieved of all attachments to present and future existences and without difficulty progress toward spiritual existence.

SB 2.4.17 — Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the

great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.

SB 2.4.18 — Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

SB 2.4.19 — He is the Supersoul and the Supreme Lord of all self-realized souls. He is the personification of the Vedas, religious scriptures and austerities. He is worshiped by Lord Brahmā and Śiva and all those who are transcendental to all pretensions. Being so revered with awe and veneration, may that Supreme Absolute be pleased with me.

SB 2.4.20 — May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.

SB 2.4.21 — It is the Personality of Godhead Śrī Kṛṣṇa who gives liberation. By thinking of His lotus feet at every second, following in the footsteps of authorities, the devotee in trance can see the Absolute Truth. The learned mental speculators, however, think of Him according to their whims. May the Lord be pleased with me.

SB 2.4.22 — May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.

SB 2.4.23 — May the Supreme Personality of Godhead, who enlivens the materially created bodies of the elements by lying down within the universe, and who in His puruṣa incarnation causes the living being to be subjected to the sixteen divisions of material modes which are his generator, be pleased to decorate my statements.

SB 2.4.24 — I offer my respectful obeisances unto Śrīla Vyāsadeva, the incarnation of Vāsudeva who compiled the Vedic scriptures. The pure devotees drink up the nectarean transcendental knowledge dropping from the lotuslike mouth of the Lord.

SB 2.4.25 — My dear King, Brahmā, the firstborn, on being questioned by Nārada, exactly apprised him on this subject as it had been directly spoken by the Lord to His own son, who was impregnated with Vedic knowledge from his very birth.

## SB 2.5: The Cause of All Causes

SB 2.5.1 — Śrī Nārada Muni asked Brahmājī: O chief amongst the demigods, O firstborn living entity, I beg to offer my respectful obeisances unto you. Please tell me that transcendental knowledge which specifically directs one to the truth of the individual soul and the Supersoul.

SB 2.5.2 — My dear father, please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done?

SB 2.5.3 — My dear father, all this is known to you scientifically because whatever was created in the past, whatever will be created in the future, or whatever is being created at present, as well as everything within the universe, is within your grip, just like a walnut.

SB 2.5.4 — My dear father, what is the source of your knowledge? Under whose protection are you standing? And under whom are you working? What is your real position? Do you alone create all entities with material elements by your personal energy?

SB 2.5.5 — As the spider very easily creates the network of its cobweb and manifests its power of creation without being defeated by others, so also you yourself, by employment of your self-sufficient energy, create without any other's help.

SB 2.5.6 — Whatever we can understand by the nomenclature, characteristics and features of a particular thing — superior, inferior or equal, eternal or temporary — is not created from any source other than that of Your Lordship, thou so great.

SB 2.5.7 — Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities in perfect discipline, although your good self is so powerful in the matter of creation.

SB 2.5.8 — My dear father, you know everything, and you are the controller of all. Therefore, may all that I have inquired from you be kindly instructed to me so that I may be able to understand it as your student.

SB 2.5.9 — Lord Brahmā said: My dear boy Nārada, being merciful to all (including me) you have asked all these questions because I have been inspired to see into the prowess of the Almighty Personality of Godhead.

SB 2.5.10 — Whatever you have spoken about me is not false because unless and until one is aware of the Personality of Godhead, who is the ultimate truth beyond me, one is sure to be illusioned by observing my powerful activities.

SB 2.5.11 — I create after the Lord's creation by His personal effulgence [known as the brahmajyoti], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness.

SB 2.5.12 — I offer my obeisances and meditate upon Lord Kṛṣṇa [Vāsudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller.

SB 2.5.13 — The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine."

SB 2.5.14 — The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vāsudeva, and in truth there is no other value in them.

SB 2.5.15 — The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.

SB 2.5.16 — All different types of meditation or mysticism are means for realizing Nārāyaṇa. All austerities are aimed at achieving Nārāyaṇa. Culture of transcendental knowledge is for getting a glimpse of Nārāyaṇa, and ultimately salvation is entering the kingdom of Nārāyaṇa.

SB 2.5.17 — Inspired by Him only, I discover what is already created by Him [Nārāyaṇa] under His vision as the all-pervading Supersoul, and I also am created by Him only.

SB 2.5.18 — The Supreme Lord is pure, spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

SB 2.5.19 — These three modes of material nature, being further manifested as matter, knowledge and activities, put the eternally transcendental living entity under conditions of cause and effect and make him responsible for such activities.

SB 2.5.20 — O Brāhmaṇa Nārada, the Superseer, the transcendent Lord, is beyond the perception of the material senses of the living entities because of the above-mentioned three modes of nature. But He is the controller of everyone, including me.

SB 2.5.21 — The Lord, who is the controller of all energies, thus creates, by His own potency, eternal time, the fate of all living entities, and their particular nature, for which they were created, and He again merges them independently.

SB 2.5.22 — After the incarnation of the first puruṣa [Kāraṇārṇavaśayī Viṣṇu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities.

SB 2.5.23 — Material activities are caused by the mahat-tattva's being agitated. At first there is transformation of the modes of goodness and passion, and later — due to the mode of ignorance — matter, its knowledge, and different activities of material knowledge come into play.

SB 2.5.24 — The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Nārada, you are quite competent to understand this.

SB 2.5.25 — From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.

SB 2.5.26-29 — Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

SB 2.5.30 — From the mode of goodness the mind is generated and becomes manifest, as also the ten demigods controlling the bodily movements. Such demigods are known as the controller of directions, the controller of air, the sun-god, the father of Dakṣa Prajāpati, the Aśvinī-kumāras, the fire-god, the King of heaven, the worshipable deity in heaven, the chief of the Ādityas, and Brahmāji, the Prajāpati. All come into existence.

SB 2.5.31 — By further transformation of the mode of passion, the sense organs like the ear, skin, nose, eyes, tongue, mouth, hands, genitals, legs, and the outlet for evacuating, together with intelligence and living energy, are all generated.

SB 2.5.32 — O Nārada, best of the transcendentalists, the forms of the body cannot take place as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled.

SB 2.5.33 — Thus when all these became assembled by force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation.

SB 2.5.34 — Thus all the universes remained thousands of aeons within the water [the Causal Ocean], and the Lord of living beings, entering in each of them, caused them to be fully animated.

SB 2.5.35 — The Lord [Mahā-Viṣṇu], although lying in the Causal Ocean, came out of it, and dividing Himself as Hiranyaagarbha, He entered into each universe and assumed the virāṭ-rūpa, with thousands of legs, arms, mouths, heads, etc.

SB 2.5.36 — Great philosophers imagine that the complete planetary systems in the universe are displays of the different upper and lower limbs of the universal body of the Lord.

SB 2.5.37 — The brāhmaṇas represent His mouth, the kṣatriyas His arms, the vaiśyas His thighs, and the śūdras are born of His legs.

SB 2.5.38 — The lower planetary systems, up to the limit of the earthly stratum, are said to be situated in His legs. The middle planetary systems, beginning from Bhuvarloka, are situated in His navel. And the still higher planetary systems, occupied by the demigods and highly cultured sages and saints, are situated in the chest of the Supreme Lord.

SB 2.5.39 — From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system, is situated on the head of the form. The spiritual planets, however, are eternal.

SB 2.5.40-41 — My dear son Nārada, know from me that there are seven lower planetary systems out of the total fourteen. The first planetary system, known as Atala, is situated on the waist; the second, Vitala, is situated on the thighs; the third, Sutala, on the knees; the fourth, Talatala, on the shanks; the fifth, Mahatala, on the ankles; the sixth, Rasatala, on the upper portion of the feet;

and the seventh, Pātāla, on the soles of the feet. Thus the virāṭ form of the Lord is full of all planetary systems.

SB 2.5.42 — Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs [up to the earth], the middle planetary systems on the navel, and the upper planetary systems [Svarloka] from the chest to the head of the Supreme Personality.

## SB 2.6: Puruṣa-sūkta Confirmed

SB 2.6.1 — Lord Brahmā said: The mouth of the virāṭ-puruṣa [the universal form of the Lord] is the generating center of the voice, and the controlling deity is Fire. His skin and six other layers are the generating centers of the Vedic hymns, and His tongue is the productive center of different foodstuffs and delicacies for offering to the demigods, the forefathers and the general mass of people.

SB 2.6.2 — His two nostrils are the generating centers of our breathing and of all other airs, His smelling powers generate the Aśvinī-kumāra demigods and all kinds of medicinal herbs, and His breathing energies produce different kinds of fragrance.

SB 2.6.3 — His eyes are the generating centers of all kinds of forms, and they glitter and illuminate. His eyeballs are like the sun and the heavenly planets. His ears hear from all sides and are receptacles for all the Vedas, and His sense of hearing is the generating center of the sky and of all kinds of sound.

SB 2.6.4 — His bodily surface is the breeding ground for the active principles of everything and for all kinds of auspicious opportunities. His skin, like the moving air, is the generating center for all kinds of sense of touch and is the place for performing all kinds of sacrifice.

SB 2.6.5 — The hairs on His body are the cause of all vegetation, particularly of those trees which are required as ingredients for sacrifice. The hairs on His head and face are reservoirs for the clouds, and His nails are the breeding ground of electricity, stones and iron ores.

SB 2.6.6 — The Lord's arms are the productive fields for the great demigods and other leaders of the living entities who protect the general mass.

SB 2.6.7 — Thus the forward steps of the Lord are the shelter for the upper, lower and heavenly planets, as well as for all that we need. His lotus feet serve as protection from all kinds of fear.

SB 2.6.8 — From the Lord's genitals originate water, semen, generatives, rains and the procreators. His genitals are the cause of a pleasure that counteracts the distress of begetting.

SB 2.6.9 — O Nārada, the evacuating outlet of the universal form of the Lord is the abode of the controlling deity of death, Mitra, and the evacuating hole and the rectum of the Lord is the place of envy, misfortune, death, hell, etc.

SB 2.6.10 — The back of the Lord is the place for all kinds of frustration and ignorance, as well as for immorality. From His veins flow the great rivers and rivulets, and on His bones are stacked the great mountains.

SB 2.6.11 — The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

SB 2.6.12 — Also, the consciousness of that great personality is the abode of religious principles — mine, yours, and those of the four bachelors Sanaka, Sanātana, Sanat-kumāra and Sanandana. That consciousness is also the abode of truth and transcendental knowledge.

SB 2.6.13-16 — Beginning from me [Brahmā] down to you and Bhava [Śiva], all the great sages who were born before you, the demigods, the demons, the Nāgas, the human beings, the birds, the beasts, as well as the reptiles, etc., and all phenomenal manifestations of the universes, namely the planets, stars, asteroids, luminaries, lightning, thunder, and the inhabitants of the different planetary systems, namely the Gandharvas, Apsarās, Yakṣas, Rakṣas, Bhūtagaṇas, Uragas, Paśus, Pīṭas, Siddhas, Vidyādharaś, Cāraṇas, and all other different varieties of living entities, including the birds, beasts, trees and everything that be, are all covered by the universal form of the Lord at all times, namely past, present and future, although He is transcendental to all of them, eternally existing in a form not exceeding nine inches.

SB 2.6.17 — The sun illuminates both internally and externally by expanding its radiation; similarly, the Supreme Personality of Godhead, by expanding His universal form, maintains everything in the creation both internally and externally.

SB 2.6.18 — The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Nārada, O brāhmaṇa, it is therefore difficult to measure the glories of the Supreme Person.

SB 2.6.19 — The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the

kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

SB 2.6.20 — The spiritual world, which consists of three fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.

SB 2.6.21 — By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate master of both nescience and factual knowledge of all situations.

SB 2.6.22 — From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separate from its rays and heat.

SB 2.6.23 — When I was born from the abdominal lotus flower of the Lord [Mahā-Viṣṇu], the great person, I had no ingredients for sacrificial performances except the bodily limbs of the great Personality of Godhead.

SB 2.6.24 — For performing sacrificial ceremonies, one requires sacrificial ingredients, such as flowers, leaves and straw, along with the sacrificial altar and a suitable time [spring].

SB 2.6.25 — Other requirements are utensils, grains, clarified butter, honey, gold, earth, water, the Rg Veda, Yajur Veda and Sāma Veda and four priests to perform the sacrifice.

SB 2.6.26 — Other necessities include invoking the different names of the demigods by specific hymns and vows of recompense, in accordance with the particular scripture, for specific purposes and by specific processes.

SB 2.6.27 — Thus I had to arrange all these necessary ingredients and paraphernalia of sacrifice from the personal bodily parts of the Personality of Godhead. By invocation of the demigods' names, the ultimate goal, Viṣṇu, was gradually attained, and thus compensation and ultimate offering were complete.

SB 2.6.28 — Thus I created the ingredients and paraphernalia for offering sacrifice out of the parts of the body of the Supreme Lord, the enjoyer of the sacrifice, and I performed the sacrifice to satisfy the Lord.

SB 2.6.29 — My dear son, thereafter your nine brothers, who are the masters of living creatures, performed the sacrifice with proper rituals to satisfy both the manifested and nonmanifested personalities.

SB 2.6.30 — Thereafter, the Manus, the fathers of mankind, the great sages, the forefathers, the learned scholars, the Daityas and mankind performed sacrifices meant to please the Supreme Lord.

SB 2.6.31 — All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

SB 2.6.32 — By His will, I create, Lord Śiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

SB 2.6.33 — My dear son, whatever you inquired from me I have thus explained unto you, and you must know for certain that whatever there is (either as cause or as effect, both in the material and spiritual worlds) is dependent on the Supreme Personality of Godhead.

SB 2.6.34 — O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.

SB 2.6.35 — Although I am known as the great Brahmā, perfect in the disciplic succession of Vedic wisdom, and although I have undergone all austerities and am an expert in mystic powers and self-realization, and although I am recognized as such by the great forefathers of the living entities, who offer me respectful obeisances, still I cannot understand Him, the Lord, the very source of my birth.

SB 2.6.36 — Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits?

SB 2.6.37 — Since neither Lord Śiva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory, external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.

SB 2.6.38 — Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is.

SB 2.6.39 — That supreme original Personality of Godhead, Lord Śrī Kṛṣṇa, expanding His plenary portion as Mahā-Viṣṇu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again.

SB 2.6.40-41 — The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival. O Nārada, O great sage, the great thinkers can know Him when completely freed from all material hankерings and when sheltered under undisturbed conditions of the senses. Otherwise, by untenable arguments, all is distorted, and the Lord disappears from our sight.

SB 2.6.42 — Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.

SB 2.6.43-45 — I myself [Brahmā], Lord Śiva, Lord Viṣṇu, great generators of living beings like Dakṣa and Prajāpati, yourselves [Nārada and the Kumāras], heavenly demigods like Indra and Candra, the leaders of the Bhūrloka planets, the leaders of the earthly planets, the leaders of the lower planets, the leaders of the Gandharva planets, the leaders of the Vidyādhara planets, the leaders of the Cāraṇaloka planets, the leaders of the Yakṣas, Rakṣas and Uragas, the great sages, the great demons, the great atheists and the great spacemen, as well as the dead bodies, evil spirits, satans, jinn, kūṣmāṇḍas, great aquatics, great beasts and great birds, etc. — in other words, anything and everything which is exceptionally possessed of power, opulence, mental and perceptual dexterity, strength, forgiveness, beauty, modesty, opulence, and breeding, whether in form or formless — may appear to be the specific truth and the form of the Lord, but actually they are not so. They are only a fragment of the transcendental potency of the Lord.

SB 2.6.46 — O Nārada, now I shall state, one after another, the transcendental incarnations of the Lord known as līlā-avatāras. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart.

## SB 2.7: Scheduled Incarnations with Specific Functions

SB 2.7.1 — Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiranyaṅkṣa] appeared, and the Lord pierced him with His tusk.

SB 2.7.2 — The Prajāpati first begot Suyajña in the womb of his wife Ākūti, and then Suyajña begot demigods, headed by Suyama, in the womb of his wife Dakṣiṇā. Suyajña, as the Indradeva, diminished very great miseries in the three planetary systems [upper, lower and intermediate], and because he so diminished the miseries of the universe, he was later called Hari by the great father of mankind, namely Svāyambhuva Manu.

SB 2.7.3 — The Lord then appeared as the Kapila incarnation, being the son of the prajāpati brāhmaṇa Kardama and his wife, Devahūti, along with nine other women [sisters]. He spoke to His mother about self-realization, by which, in that very lifetime, she became fully cleansed of the mud of the material modes and thereby achieved liberation, the path of Kapila.

SB 2.7.4 — The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.

SB 2.7.5 — To create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, incarnated in four sanas [Sanaka, Sanatkumāra, Sanandana and Sanātana]. In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.

SB 2.7.6 — To exhibit His personal way of austerity and penance, He appeared in twin forms as Nārāyaṇa and Nara in the womb of Mūrti, the wife of Dharma and the daughter of Dakṣa. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.

SB 2.7.7 — Great stalwarts like Lord Śiva can, by their wrathful glances, overcome lust and vanquish him, yet they cannot be free from the overwhelming effects of their own wrath. Such wrath can never enter into the heart of Him [the Lord], who is above all this. So how can lust take shelter in His mind?

SB 2.7.8 — Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy, took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward.

SB 2.7.9 — Mahārāja Vena went astray from the path of righteousness, and the brāhmaṇas chastised him by the thunderbolt curse. By this King Vena was burnt with his good deeds and opulence and was en route to hell. The Lord, by His causeless mercy, descended as his son, by the name of Pṛthu, delivered the condemned King Vena from hell, and exploited the earth by drawing all kinds of crops as produce.

SB 2.7.10 — The Lord appeared as the son of Sudevī, the wife of King Nābhi, and was known as Ṛṣabhadeva. He performed materialistic yoga to equibalance the mind. This stage is also accepted as the highest perfectional situation of liberation, wherein one is situated in one's self and is completely satisfied.

SB 2.7.11 — The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me [Brahmā]. He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

SB 2.7.12 — At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

SB 2.7.13 — The primeval Lord then assumed the tortoise incarnation in order to serve as a resting place [pivot] for the Mandara Mountain, which was acting as a churning rod. The demigods and demons were churning the Ocean of Milk with the Mandara Mountain in order to extract nectar. The mountain moved back and forth, scratching the back of Lord Tortoise, who, while partially sleeping, was experiencing an itching sensation.

SB 2.7.14 — The Personality of Godhead assumed the incarnation of Nṛsiṁhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiranyaakaśipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.

SB 2.7.15 — The leader of the elephants, whose leg was attacked in a river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord,

saying, “O original enjoyer, Lord of the universe ! O deliverer, as famous as a place of pilgrimage ! All are purified simply by hearing Your holy name, which is worthy to be chanted.”

SB 2.7.16 — The Personality of Godhead, after hearing the elephant’s plea, felt that the elephant needed His immediate help, for he was in great distress. Thus at once the Lord appeared there on the wings of the king of birds, Garuḍa, fully equipped with His weapon, the wheel [cakra]. With the wheel He cut to pieces the mouth of the crocodile to save the elephant, and He delivered the elephant by lifting him by his trunk.

SB 2.7.17 — The Lord, although transcendental to all material modes, still surpassed all the qualities of the sons of Aditi, known as the Ādityas. The Lord appeared as the youngest son of Aditi. And because He surpassed all the planets of the universe, He is the Supreme Personality of Godhead. On the pretense of asking for a measurement of three footsteps of land, He took away all the lands of Bali Mahārāja. He asked simply because without begging, no authority can take one’s rightful possession.

SB 2.7.18 — Bali Mahārāja, who put on his head the water washed from the lotus feet of the Lord, did not think of anything besides his promise, in spite of being forbidden by his spiritual master. The king dedicated his own personal body to fulfill the measurement of the Lord’s third step. For such a personality, even the kingdom of heaven, which he conquered by his strength, was of no value.

SB 2.7.19 — O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead.

SB 2.7.20 — As the incarnation of Manu, the Lord became the descendant of the Manu dynasty and ruled over the miscreant kingly order, subduing them by His powerful wheel weapon. Undeterred in all circumstances, His rule was characterized by His glorious fame, which spread over the three lokas, and above them to the planetary system of Satyaloka, the topmost in the universe.

SB 2.7.21 — The Lord in His incarnation of Dhanvantari very quickly cures the diseases of the ever-diseased living entities simply by His fame personified, and only because of Him do the demigods achieve long lives. Thus the Personality of Godhead becomes ever glorified. He also exacted a share from the sacrifices, and it is he only who inaugurated the medical science or the knowledge of medicine in the universe.

SB 2.7.22 — When the ruling administrators, who are known as the kṣatriyas, turned astray from the path of the Absolute Truth, being desirous to suffer in hell, the Lord, in His incarnation as the sage Paraśurāma, uprooted those unwanted kings, who appeared as the thorns of the earth. Thus He thrice seven times uprooted the kṣatriyas with His keenly sharpened chopper.

SB 2.7.23 — Due to His causeless mercy upon all living entities within the universe, the Supreme Personality of Godhead, along with His plenary extensions, appeared in the family of Mahārāja Ikṣvāku as the Lord of His internal potency, Sītā. Under the order of His father, Mahārāja Daśaratha, He entered the forest and lived there for considerable years with His wife and younger brother. Rāvaṇa, who was very materially powerful, with ten heads on his shoulders, committed a great offense against Him and was thus ultimately vanquished.

SB 2.7.24 — The Personality of Godhead Rāmacandra, being aggrieved for His distant intimate friend [Sītā], glanced over the city of the enemy Rāvaṇa with red-hot eyes like those of Hara [who wanted to burn the kingdom of heaven]. The great ocean, trembling in fear, gave Him His way because its family members, the aquatics like the sharks, snakes and crocodiles, were being burnt by the heat of the angry red-hot eyes of the Lord.

SB 2.7.25 — When Rāvaṇa was engaged in the battle, the trunk of the elephant which carried the King of heaven, Indra, broke in pieces, having collided with the chest of Rāvaṇa, and the scattered broken parts illuminated all directions. Rāvaṇa therefore felt proud of his prowess and began to loiter in the midst of the fighting soldiers, thinking himself the conqueror of all directions. But his laughter, overtaken by joy, along with his very air of life, suddenly ceased with the tingling sound of the bow of Rāmacandra, the Personality of Godhead.

SB 2.7.26 — When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.

SB 2.7.27 — There is no doubt about Lord Kṛṣṇa's being the Supreme Lord. Otherwise, how was it possible for Him to kill a giant demon like Pūtanā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, or to uproot a pair of arjuna trees so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself.

SB 2.7.28 — Then also when the cowherd boys and their animals drank the poisoned water of the river Yamunā, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the river Yamunā He jumped into it as if playing and chastised the

venomous Kāliya snake, which was lurking there, its tongue emitting waves of poison. Who can perform such herculean tasks but the Supreme Lord?

SB 2.7.29 — On the very night of the day of the chastisement of the Kāliya snake, when the inhabitants of Vrajabhūmi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarāma, saved them simply by closing His eyes. Such are the superhuman activities of the Lord.

SB 2.7.30 — When the cowherd woman [Kṛṣṇa's foster mother, Yaśodā] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Kṛṣṇa, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son.

SB 2.7.31 — Lord Kṛṣṇa saved His foster father, Nanda Mahārāja, from the fear of the demigod Varuṇa and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vṛndāvana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Kṛṣṇa awarded promotion to the highest planet in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood.

SB 2.7.32 — When the cowherd men of Vṛndāvana, under instruction of Kṛṣṇa, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as Vraja was threatened with being washed away by constant heavy rains for seven days. Lord Kṛṣṇa, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water.

SB 2.7.33 — When the Lord was engaged in His pastimes of the rāsa dance in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śaṅkhacūḍa, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.

SB 2.7.34-35 — All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpiḍa elephant, Karīsa, Yavana, Narakāsura and Pauṇḍraka, great marshals like Śālva, Dvivida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāmboja, Matsya, Kuru, Śrñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna,

Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikunṭha planets.

SB 2.7.36 — The Lord Himself in His incarnation as the son of Satyavatī [Vyāsadeva] will consider his compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He will divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.

SB 2.7.37 — When the atheists, after being well versed in the Vedic scientific knowledge, annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord will bewilder their minds by dressing Himself attractively as Buddha and will preach on subreligious principles.

SB 2.7.38 — Thereafter, at the end of Kali-yuga, when there exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher castes, and when the power of government is transferred to the hands of ministers elected from the lowborn śūdra class or those less than them, and when nothing is known of the techniques of sacrifice, even by word, at that time the Lord will appear as the supreme chastiser.

SB 2.7.39 — At the beginning of creation there are penance, myself [Brahmā] and the Prajāpatis, the great sages who generate; then, during the maintenance of the creation, there are Lord Viṣṇu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Śiva and the atheists full of anger, etc. All of them are different representative manifestations of the energy of the supreme power, the Lord.

SB 2.7.40 — Who can describe completely the prowess of Viṣṇu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.

SB 2.7.41 — Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

SB 2.7.42 — But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

SB 2.7.43-45 — O Nārada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yoga-māyā potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Śiva, the great king of the atheist family, namely Prahlāda Mahārāja, Svāyambhuva Manu, his wife Śatarūpā, his sons and daughters like Priyavrata, Uttānapāda, Ākūti, Devahūti and Prasūti, Prācīnabarhi, Ṛbhu, Aṅga the father of Vena, Mahārāja Dhruva, Ikṣvāku, Aila, Mucukunda, Mahārāja Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Māndhātā, Alarka, Śatadhanve, Anu, Rantideva, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Sārasvata, Uddhava, Parāśara, Bhūriṣeṇa, Vibhīṣaṇa, Hanumān, Śukadeva Gosvāmī, Arjuna, Ārṣṭiṣeṇa, Vidura, Śrutadeva, etc.

SB 2.7.46 — Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.

SB 2.7.47 — What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and is fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

SB 2.7.48 — In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jñānīs and yogīs. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

SB 2.7.49 — The Personality of Godhead is the supreme master of everything auspicious because the results of whatever actions are performed by the living being, in either the material or spiritual existence, are awarded by the Lord. As such, He is the ultimate benefactor. Every individual living entity is unborn, and therefore even after the annihilation of the material elementary body, the living entity exists, exactly like the air within the body.

SB 2.7.50 — My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him (Hari, the Lord), there are no other causes of the phenomenal and noumenal existences.

SB 2.7.51 — O Nārada, this science of God, Śrīmad-Bhāgavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.

SB 2.7.52 — Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.

SB 2.7.53 — The Lord's activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

## SB 2.8: Questions by King Parīkṣit

SB 2.8.1 — King Parīkṣit inquired from Śukadeva Gosvāmī: How did Nārada Muni, whose hearers are as fortunate as those instructed by Lord Brahmā, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak?

SB 2.8.2 — The King said: I wish to know. Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets.

SB 2.8.3 — O greatly fortunate Śukadeva Gosvāmī, please continue narrating Śrīmad-Bhāgavatam so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed from material qualities, thus relinquish this body.

SB 2.8.4 — Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.

SB 2.8.5 — The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e., Śrīmad-Bhāgavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

SB 2.8.6 — A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

SB 2.8.7 — O learned brāhmaṇa, the transcendental spirit soul is different from the material body. Does he acquire the body accidentally or by some cause? Will you kindly explain this, for it is known to you.

SB 2.8.8 — If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own caliber and measurement, then what is the specific difference between the body of the Lord and those of common living entities?

SB 2.8.9 — Brahmā, who was not born of a material source but of the lotus flower coming out of the navel abdomen of the Lord, is the creator of all those who are materially born. Of course, by the grace of the Lord, Brahmā was able to see the form of the Lord.

SB 2.8.10 — Please also explain the Personality of Godhead, who lies in every heart as the Supersoul, and as the Lord of all energies, but is untouched by His external energy.

SB 2.8.11 — O learned brāhmaṇa, it was formerly explained that all the planets of the universe with their respective governors are situated in the different parts of the gigantic body of the virāṭ-puruṣa. I have also heard that the different planetary systems are supposed to be in the gigantic body of the virāṭ-puruṣa. But what is their actual position? Will you please explain that?

SB 2.8.12 — Also please explain the duration of time between creation and annihilation, and that of other subsidiary creations, as well as the nature of time, indicated by the sound of past, present and future. Also, please explain the duration and measurement of life of the different living beings known as the demigods, the human beings, etc., in different planets of the universe.

SB 2.8.13 — O purest of the brāhmaṇas, please also explain the cause of the different durations of time, both short and long, as well as the beginning of time, following the course of action.

SB 2.8.14 — Then again, kindly describe how the proportionate accumulation of the reactions resulting from the different modes of material nature act upon the desiring living being, promoting or degrading him among the different species of life, beginning from the demigods down to the most insignificant creatures.

SB 2.8.15 — O best of the brāhmaṇas, please also describe how the creation of the globes throughout the universe, the four directions of the heavens, the sky, the planets, the stars, the mountains, the rivers, the seas and the islands, as well as their different kinds of inhabitants, takes place.

SB 2.8.16 — Also, please describe the inner and outer space of the universe by specific divisions, as well as the character and activities of the great souls, and also the characteristics of the different classifications of the castes and orders of social life.

SB 2.8.17 — Please explain all the different ages in the duration of the creation, and also the duration of such ages. Also tell me about the different activities of the different incarnations of the Lord in different ages.

SB 2.8.18 — Please also explain what may generally be the common religious affiliations of human society, as well as their specific occupational duties in religion, the classification of the social orders as well as the administrative royal orders, and the religious principles for one who may be in distress.

SB 2.8.19 — Kindly explain all about the elementary principles of creation, the number of such elementary principles, their causes, and their development, and also the process of devotional service and the method of mystic powers.

SB 2.8.20 — What are the opulences of the great mystics, and what is their ultimate realization? How does the perfect mystic become detached from the subtle astral body? What is the basic knowledge of the Vedic literatures, including the branches of history and the supplementary Purāṇas?

SB 2.8.21 — Please explain unto me how the living beings are generated, how they are maintained, and how they are annihilated. Tell me also of the advantages and disadvantages of discharging devotional service unto the Lord. What are the Vedic rituals and injunctions of the supplementary Vedic rites, and what are the procedures of religion, economic development and sense satisfaction?

SB 2.8.22 — Please also explain how, merged in the body of the Lord, living beings are created, and how the infidels appear in the world. Also please explain how the unconditioned living entities exist.

SB 2.8.23 — The independent Personality of Godhead enjoys His pastimes by His internal potency and at the time of annihilation gives them up to the external potency, and He remains a witness to it all.

SB 2.8.24 — O great sage, representative of the Lord, kindly satisfy my inquisitiveness in all that I have inquired from you and all that I may not have inquired from you from the very beginning of my questionings. Since I am a soul surrendered unto you, please impart full knowledge in this connection.

SB 2.8.25 — O great sage, you are as good as Brahmā, the original living being. Others follow custom only, as followed by the previous philosophical speculators.

SB 2.8.26 — O learned brahmaṇa, because of my drinking the nectar of the message of the infallible Personality of Godhead, which is flowing down from the ocean of your speeches, I do not feel any sort of exhaustion due to my fasting.

SB 2.8.27 — Sūta Gosvāmī said: Thus Śukadeva Gosvāmī, being invited by Mahārāja Parīkṣit to speak on topics of the Lord Śrī Kṛṣṇa with the devotees, was very much pleased.

SB 2.8.28 — He began to reply to the inquiries of Mahārāja Parīkṣit by saying that the science of the Personality of Godhead was spoken first by the Lord Himself to Brahmā when he was first born. Śrīmad-Bhāgavatam is the supplementary Vedic literature, and it is just in pursuance of the Vedas.

SB 2.8.29 — He also prepared himself to reply to all that King Parīkṣit had inquired from him. Mahārāja Parīkṣit was the best in the dynasty of the Pāṇḍus, and thus he was able to ask the right questions from the right person.

## SB 2.9: Answers by Citing the Lord's Version

SB 2.9.1 — Śrī Śukadeva Gosvāmī said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

SB 2.9.2 — The illusioned living entity appears in so many forms offered by the external energy of the Lord. While enjoying in the modes of material nature, the encaged living entity misconceives, thinking in terms of "I" and "mine."

SB 2.9.3 — As soon as the living entity becomes situated in his constitutional glory and begins to enjoy the transcendence beyond time and material energy, he at once gives up the two misconceptions of life [I and mine] and thus becomes fully manifested as the pure self.

SB 2.9.4 — O King, the Personality of Godhead, being very much pleased with Lord Brahmā because of his nondeceptive penance in bhakti-yoga, presented His eternal and transcendental form before Brahmā. And that is the objective goal for purifying the conditioned soul.

SB 2.9.5 — Lord Brahmā, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation.

SB 2.9.6 — While thus engaged in thinking, in the water, Brahmājī heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty-first of the sparśa alphabets, and both joined to become the wealth of the renounced order of life.

SB 2.9.7 — When he heard the sound, he tried to find the speaker, searching on all sides. But when he was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.

SB 2.9.8 — Lord Brahmā underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and senses, and the penances he executed were a great lesson for the living entities. Thus he is known as the greatest of all ascetics.

SB 2.9.9 — The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṇṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence.

SB 2.9.10 — In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.

SB 2.9.11 — The inhabitants of the Vaikuṇṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

SB 2.9.12 — Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.

SB 2.9.13 — The Vaikuṇṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahātmās or devotees of the Lord. The

ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.

SB 2.9.14 — The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure — service to the Lord, along with her constant companions — but is also engaged in singing the glories of the Lord's activities.

SB 2.9.15 — Lord Brahmā saw in the Vaikuṇṭha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates.

SB 2.9.16 — The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

SB 2.9.17 — The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.

SB 2.9.18 — Lord Brahmā, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being [paramahāṁsa].

SB 2.9.19 — And seeing Brahmā present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahmā and, slightly smiling, addressed him thus.

SB 2.9.20 — The beautiful Personality of Godhead addressed Lord Brahmā: O Brahmā, impregnated with the Vedas, I am very much pleased with your long-accumulated penance with the desire for creation. Hardly am I pleased with the pseudo mystics.

SB 2.9.21 — I wish you good luck. O Brahmā, you may ask from Me, the giver of all benediction, all that you may desire. You may know that the ultimate benediction, as the result of all penances, is to see Me by realization.

SB 2.9.22 — The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order.

SB 2.9.23 — O sinless Brahmā, you may know from Me that it was I who first ordered you to undergo penance when you were perplexed in your duty. Such penance is My heart and soul, and therefore penance and I are nondifferent.

SB 2.9.24 — I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potency is penance only.

SB 2.9.25 — Lord Brahmā said: O Personality of Godhead, You are situated in every living entity's heart as the supreme director, and therefore You are aware of all endeavors by Your superior intelligence, without any hindrance whatsoever.

SB 2.9.26 — In spite of that, my Lord, I am praying to You to kindly fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

SB 2.9.27 — And [please inform me] how You, by Your own Self, manifest different energies for annihilation, generation, acceptance and maintenance by combination and permutation.

SB 2.9.28 — O master of all energies, please tell me philosophically all about them. You play like a spider that covers itself by its own energy, and Your determination is infallible.

SB 2.9.29 — Please tell me so that I may be taught in the matter by the instruction of the Personality of Godhead and may thus act instrumentally to generate living entities, without being conditioned by such activities.

SB 2.9.30 — O my Lord, the unborn, You have shaken hands with me just as a friend does with a friend [as if equal in position]. I shall be engaged in the creation of different types of living entities, and I shall be occupied in Your service. I shall have no perturbation, but I pray that all this may not give rise to pride, as if I were the Supreme.

SB 2.9.31 — The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

SB 2.9.32 — All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities — let all be awakened within you by factual realization, out of My causeless mercy.

SB 2.9.33 — Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

SB 2.9.34 — O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

SB 2.9.35 — O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

SB 2.9.36 — A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

SB 2.9.37 — O Brahmā, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor in the final devastation.

SB 2.9.38 — Śukadeva Gosvāmī said to Mahārāja Parīkṣit: The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmājī, the leader of the living entities, disappeared.

SB 2.9.39 — On the disappearance of the Supreme Personality of Godhead, Hari, who is the object of transcendental enjoyment for the senses of devotees, Brahmā, with folded hands, began to re-create the universe, full with living entities, as it was previously.

SB 2.9.40 — Thus once upon a time the forefather of living entities and the father of religiousness, Lord Brahmā, situated himself in acts of regulative principles, desiring self-interest for the welfare of all living entities.

SB 2.9.41 — Nārada, the most dear of the inheritor sons of Brahmā, always ready to serve his father, strictly follows the instructions of his father by his mannerly behavior, meekness and sense control.

SB 2.9.42 — Nārada very much pleased his father and desired to know all about the energies of Viṣṇu, the master of all energies, for Nārada was the greatest of all sages and greatest of all devotees, O King.

SB 2.9.43 — The great sage Nārada also inquired in detail from his father, Brahmā, the great-grandfather of all the universe, after seeing him well satisfied.

SB 2.9.44 — Thereupon the supplementary Vedic literature, Śrīmad-Bhāgavatam, which was described by the Personality of Godhead and which contains ten characteristics, was told with satisfaction by the father [Brahmā] to his son Nārada.

SB 2.9.45 — In succession, O King, the great sage Nārada instructed Śrīmad-Bhāgavatam unto the unlimitedly powerful Vyāsadeva, who meditated in devotional service upon the Supreme Personality of Godhead, the Absolute Truth, on the bank of the river Sarasvatī.

SB 2.9.46 — O King, your questions as to how the universe became manifested from the gigantic form of the Personality of Godhead, as well as other questions, I shall answer in detail by explanation of the four verses already mentioned.

## SB 2.10: Bhāgavatam Is the Answer to All Questions

SB 2.10.1 — Śrī Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the sumnum bonum.

SB 2.10.2 — To isolate the transcendence of the sumnum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages.

SB 2.10.3 — The elementary creation of sixteen items of matter — namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind — is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga.

SB 2.10.4 — The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work.

SB 2.10.5 — The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees.

SB 2.10.6 — The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.

SB 2.10.7 — The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.

SB 2.10.8 — The individual person possessing different instruments of senses is called the adhyātmic person, and the individual controlling deity of the senses is called adhidaivic. The embodiment seen on the eyeballs is called the adhibhautic person.

SB 2.10.9 — All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.

SB 2.10.10 — After separating the different universes, the gigantic universal form of the Lord [Mahā-Viṣṇu], which came out of the Causal Ocean, the place of appearance for the first puruṣa-avatāra, entered into each of the separate universes, desiring to lie on the created transcendental water [Garbhodaka].

SB 2.10.11 — That Supreme Person is not impersonal and therefore is distinctively a nara, or person. Therefore the transcendental water created from the Supreme Nara is known as nāra. And because He lies down on that water, He is known as Nārāyaṇa.

SB 2.10.12 — One should definitely know that all material ingredients, activities, time and modes, and the living entities who are meant to enjoy them all, exist by His mercy only, and as soon as He does not care for them, everything becomes nonexistent.

SB 2.10.13 — The Lord, while lying on His bed of mystic slumber, generated the seminal symbol, golden in hue, through external energy out of His desire to manifest varieties of living entities from Himself alone.

SB 2.10.14 — Just hear from me how the potency of His Lordship divides one into three, called the controlling entities, the controlled entities and the material bodies, in the manner mentioned above.

SB 2.10.15 — From the sky situated within the transcendental body of the manifesting Mahā-Viṣṇu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.

SB 2.10.16 — As the followers of a king follow their lord, similarly when the total energy is in motion, all other living entities move, and when the total energy stops endeavoring, all other living entities stop sensual activities.

SB 2.10.17 — The living force, being agitated by the virāṭ-puruṣa, generated hunger and thirst, and when He desired to drink and eat, the mouth opened.

SB 2.10.18 — From the mouth the palate became manifested, and thereupon the tongue was also generated. After this all the different tastes came into existence so that the tongue can relish them.

SB 2.10.19 — When the Supreme desired to speak, speeches were vibrated from the mouth. Then the controlling deity Fire was generated from the mouth. But when He was lying in the water, all these functions remained suspended.

SB 2.10.20 — Thereafter, when the supreme puruṣa desired to smell odors, the nostrils and respiration were generated, the nasal instrument and odors came into existence, and the controlling deity of air, carrying smell, also became manifested.

SB 2.10.21 — Thus when everything existed in darkness, the Lord desired to see Himself and all that was created. Then the eyes, the illuminating god Sun, the power of vision and the object of sight all became manifested.

SB 2.10.22 — By development of the desire of the great sages to know, the ears, the power of hearing, the controlling deity of hearing, and the objects of hearing became manifested. The great sages desired to hear about the Self.

SB 2.10.23 — When there was a desire to perceive the physical characteristics of matter, such as softness, hardness, warmth, cold, lightness and heaviness, the background of sensation, the skin, the skin pores, the hairs on the body and their controlling deities (the trees) were generated. Within and outside the skin is a covering of air through which sense perception became prominent.

SB 2.10.24 — Thereafter when the Supreme Person desired to perform varieties of work, the two hands and their controlling strength, and Indra, the demigod in heaven, became manifested, as also the acts dependent on both the hands and the demigod.

SB 2.10.25 — Thereupon, because of His desiring to control movement, His legs became manifested, and from the legs the controlling deity named Viṣṇu was generated. By His personal supervision of this act, all varieties of human being are busily engaged in dutiful occupational sacrifice.

SB 2.10.26 — Thereupon, for sexual pleasure, begetting offspring and tasting heavenly nectar, the Lord developed the genitals, and thus there is the genital organ and its controlling deity, the Prajāpati. The object of sexual pleasure and the controlling deity are under the control of the genitals of the Lord.

SB 2.10.27 — Thereafter, when He desired to evacuate the refuse of eatables, the evacuating hole, anus, and the sensory organ thereof developed along with the controlling deity Mitra. The sensory organ and the evacuating substance are both under the shelter of the controlling deity.

SB 2.10.28 — Thereafter, when He desired to move from one body to another, the navel and the air of departure and death were combinedly created. The navel is the shelter for both, namely death and the separating force.

SB 2.10.29 — When there was a desire to have food and drink, the abdomen and the intestines and also the arteries became manifested. The rivers and seas are the source of their sustenance and metabolism.

SB 2.10.30 — When there was a desire to think about the activities of His own energy, then the heart (the seat of the mind), the mind, the moon, determination and all desire became manifested.

SB 2.10.31 — The seven elements of the body, namely the thin layer on the skin, the skin itself, the flesh, blood, fat, marrow and bone, are all made of earth, water and fire, whereas the life breath is produced by the sky, water and air.

SB 2.10.32 — The sense organs are attached to the modes of material nature, and the modes of material nature are products of the false ego. The mind is subjected to all kinds of material experiences (happiness and distress), and the intelligence is the feature of the mind's deliberation.

SB 2.10.33 — Thus by all this, the external feature of the Personality of Godhead is covered by gross forms such as those of planets, which were explained to you by me.

SB 2.10.34 — Therefore beyond this [gross manifestation] is a transcendental manifestation finer than the finest form. It has no beginning, no intermediate stage and no end; therefore it is beyond the limits of expression or mental speculation and is distinct from the material conception.

SB 2.10.35 — Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well.

SB 2.10.36 — He, the Personality of Godhead, manifests Himself in a transcendental form, being the subject of His transcendental name, quality, pastimes, entourage and transcendental variegatedness. Although He is unaffected by all such activities, He appears to be so engaged.

SB 2.10.37-40 — O King, know from me that all living entities are created by the Supreme Lord according to their past deeds. This includes Brahmā and his sons like Dakṣa, the periodical heads like Vaivasvata Manu, the demigods like Indra, Candra and Varuṇa, the great sages like Bhṛgu, Vyāsa and Vasiṣṭha, the inhabitants of Pitrloka and Siddhaloka, the Cāraṇas, Gandharvas, Vidyādharaś, Asuras, Yakṣas, Kinnaras and angels, the serpentines, the monkey-shaped Kimpuruṣas, the human beings, the inhabitants of Mātṛloka, the demons, Piśācas, ghosts, spirits, lunatics and evil spirits, the good and evil stars, the goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the moving and standing living entities, the living entities born from embryos, from eggs, from perspiration and from seeds, and all others, whether they be in the water, land or sky, in happiness, in distress or in mixed happiness and distress. All of them, according to their past deeds, are created by the Supreme Lord.

SB 2.10.41 — According to the different modes of material nature — the mode of goodness, the mode of passion and the mode of darkness — there are different living creatures, who are known as demigods, human beings and hellish living entities. O King, even a particular mode of nature, being mixed with the other two, is divided into three, and thus each kind of living creature is influenced by the other modes and acquires its habits also.

SB 2.10.42 — He, the Personality of Godhead, as the maintainer of all in the universe, appears in different incarnations after establishing the creation, and thus He reclaims all kinds of conditioned souls amongst the humans, the nonhumans and the demigods.

SB 2.10.43 — Thereafter, at the end of the millennium, the Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds.

SB 2.10.44 — The great transcendentalists thus describe the activities of the Supreme Personality of Godhead, but the pure devotees deserve to see more glorious things in transcendence, beyond these features.

SB 2.10.45 — There is no direct engineering by the Lord for the creation and destruction of the material world. What is described in the Vedas about His direct interference is simply to counteract the idea that material nature is the creator.

SB 2.10.46 — This process of creation and annihilation described in summary herein is the regulative principle during the duration of Brahmā's one day. It is also the regulative principle in the creation of mahat, in which the material nature is dispersed.

SB 2.10.47 — O King, I shall in due course explain the measurement of time in its gross and subtle features with the specific symptoms of each, but for the present let me explain unto you the Pādma-kalpa.

SB 2.10.48 — Śaunaka Ṛṣi, after hearing all about the creation, inquired from Sūta Gosvāmī about Vidura, for Sūta Gosvāmī had previously informed him how Vidura left home, leaving aside all his relatives, who were very difficult to leave.

SB 2.10.49-50 — Śaunaka Ṛṣi said: Let us know, please, what topics were discussed between Vidura and Maitreya, who talked on transcendental subjects, and what was inquired by Vidura and replied by Maitreya. Also please let us know the reason for Vidura's giving up the connection of his family members, and why he again came home. Please also let us know the activities of Vidura while he was in the places of pilgrimage.

SB 2.10.51 — Śrī Sūta Gosvāmī explained: I shall now explain to you the very subjects explained by the great sage in answer to King Parīkṣit's inquiries. Please hear them attentively.

## Canto 3: The Status Quo

### SB 3.1: Questions by Vidura

SB 3.1.1 — Śukadeva Gosvāmī said: After renouncing his prosperous home and entering the forest, King Vidura, the great devotee, asked this question of His Grace Maitreya Ṛṣi.

SB 3.1.2 — What else is there to say about the residential house of the Pāṇḍavas? Śrī Kṛṣṇa, the Lord of everything, acted as your minister. He used to enter that house as if it were His own, and He did not take any care of Duryodhana’s house.

SB 3.1.3 — The King asked Śukadeva Gosvāmī: Where and when did the meeting and discussion take place between Saint Vidura and His Grace Maitreya Muni? Kindly oblige, my lord, and describe this to us.

SB 3.1.4 — Saint Vidura was a great and pure devotee of the Lord, and therefore his questions to His Grace Ṛṣi Maitreya must have been very purposeful, on the highest level, and approved by learned circles.

SB 3.1.5 — Śrī Suta Gosvāmī said: The great sage Śukadeva Gosvāmī was highly experienced and was pleased with the King. Thus being questioned by the King, he said to him, “Please hear the topics attentively.”

SB 3.1.6 — Śrī Śukadeva Gosvāmī said: King Dhṛtarāṣṭra became blind under the influence of impious desires to nourish his dishonest sons, and thus he set fire to the lacquer house to burn his fatherless nephews, the Pāṇḍavas.

SB 3.1.7 — The King did not forbid his son Duḥśāsana’s abominable action of grabbing the hair of Draupadī, the wife of the godly King Yudhiṣṭhira, even though her tears washed the red dust on her breast.

SB 3.1.8 — Yudhiṣṭhira, who was born without any enemy, was unfairly defeated in gambling. But because he had taken the vow of truthfulness, he went off to the forest. When he came back in due course and begged the return of his rightful share of the kingdom, he was refused by Dhṛtarāṣṭra, who was overwhelmed by illusion.

SB 3.1.9 — Lord Kṛṣṇa was sent by Arjuna into the assembly as the spiritual master of the whole world, and although His words were heard by some [like Bhīṣma] as pure nectar, it was not so

for the others, who were completely bereft of the last farthing of past pious works. The King [Dhṛtarāṣṭra or Duryodhana] did not take the words of Lord Kṛṣṇa very seriously.

SB 3.1.10 — When Vidura was invited by his elder brother [Dhṛtarāṣṭra] for consultation, he entered the house and gave instructions which were exactly to the point. His advice is well known, and instructions by Vidura are approved by expert ministers of state.

SB 3.1.11 — [Vidura said:] You must now return the legitimate share to Yudhiṣṭhīra, who has no enemies and who has been forbearing through untold sufferings due to your offenses. He is waiting with his younger brothers, among whom is the revengeful Bhīma, breathing heavily like a snake. Surely you are afraid of him.

SB 3.1.12 — Lord Kṛṣṇa, the Personality of Godhead, has accepted the sons of Pṛthī as His kinsmen, and all the kings of the world are with Lord Śrī Kṛṣṇa. He is present in His home with all His family members, the kings and princes of the Yadu dynasty, who have conquered an unlimited number of rulers, and He is their Lord.

SB 3.1.13 — You are maintaining offense personified, Duryodhana, as your infallible son, but he is envious of Lord Kṛṣṇa. And because you are thus maintaining a nondevotee of Kṛṣṇa, you are devoid of all auspicious qualities. Relieve yourself of this ill fortune as soon as possible and do good to the whole family!

SB 3.1.14 — While speaking thus, Vidura, whose personal character was esteemed by respectable persons, was insulted by Duryodhana, who was swollen with anger and whose lips were trembling. Duryodhana was in company with Karṇa, his younger brothers and his maternal uncle Śakuni.

SB 3.1.15 — Who asked him to come here, this son of a kept mistress? He is so crooked that he spies in the interest of the enemy against those on whose support he has grown up. Toss him out of the palace immediately and leave him with only his breath.

SB 3.1.16 — Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered the acts of the external energy to be supreme.

SB 3.1.17 — By his piety, Vidura achieved the advantages of the pious Kauravas. After leaving Hastināpura, he took shelter of many places of pilgrimages, which are the Lord's lotus feet. With a desire to gain a high order of pious life, he traveled to holy places where thousands of transcendental forms of the Lord are situated.

SB 3.1.18 — He began to travel alone, thinking only of Kṛṣṇa, through various holy places like Ayodhyā, Dvārakā and Mathurā. He traveled where the grove, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.

SB 3.1.19 — While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.

SB 3.1.20 — Thus, when he was in the land of Bhāratavarṣa traveling to all the places of pilgrimage, he visited Prabhāsakṣetra. At that time Mahārāja Yudhiṣṭhīra was the emperor and held the world under one military strength and one flag.

SB 3.1.21 — At the place of pilgrimage at Prabhāsa, it came to his knowledge that all his relatives had died due to violent passion, just as an entire forest burns due to fire produced by the friction of bamboos. After this he proceeded west, where the river Sarasvatī flows.

SB 3.1.22 — On the bank of the river Sarasvatī there were eleven places of pilgrimage, namely (1) Trita, (2) Uśanā, (3) Manu, (4) Pr̥thu, (5) Agni, (6) Asita, (7) Vāyu, (8) Sudāsa, (9) Go, (10) Guha and (11) Śrāddhadeva. Vidura visited all of them and duly performed rituals.

SB 3.1.23 — There were also many other temples of various forms of the Supreme Personality of Godhead Viṣṇu, established by great sages and demigods. These temples were marked with the chief emblems of the Lord, and they reminded one always of the original Personality of Godhead, Lord Kṛṣṇa.

SB 3.1.24 — Thereafter he passed through very wealthy provinces like Surat, Sauvīra and Matsya and through western India, known as Kurujāṅgala. At last he reached the bank of the Yamunā, where he happened to meet Uddhava, the great devotee of Lord Kṛṣṇa.

SB 3.1.25 — Then, due to his great love and feeling, Vidura embraced him [Uddhava], who was a constant companion of Lord Kṛṣṇa and formerly a great student of Bṛhaspati's. Vidura then asked him for news of the family of Lord Kṛṣṇa, the Personality of Godhead.

SB 3.1.26 — [Please tell me] whether the original Personalities of Godhead, who incarnated Themselves at the request of Brahmā [who is born out of the lotus flower from the Lord] and who have increased the prosperity of the world by elevating everyone, are doing well in the house of Śūrasena.

SB 3.1.27 — [Please tell me] whether the best friend of the Kurus, our brother-in-law Vasudeva, is doing well. He is very munificent. He is like a father to his sisters, and he is always pleasing to his wives.

SB 3.1.28 — O Uddhava, please tell me, How is Pradyumna, the commander in chief of the Yadus, who was Cupid in a former life? Rukmiṇī bore him as her son from Lord Kṛṣṇa, by the grace of brāhmaṇas whom she pleased.

SB 3.1.29 — O my friend, [tell me] whether Ugrasena, the King of the Sātvatas, Vṛṣṇis, Bhojas and Dāśārhas, is now doing well. He went far away from his kingdom, leaving aside all hopes of his royal throne, but Lord Kṛṣṇa again installed him.

SB 3.1.30 — O gentle one, does Sāmba fare well? He exactly resembles the son of the Personality of Godhead. In a previous birth he was born as Kārttikeya in the womb of the wife of Lord Śiva, and now he has been born in the womb of Jāmbavatī, the most enriched wife of Kṛṣṇa.

SB 3.1.31 — O Uddhava, does Yuyudhāna fare well? He learned the intricacies of the military art from Arjuna and attained the transcendental destination which is very difficult to reach even for great renouncers.

SB 3.1.32 — Please tell me whether Akrūra, the son of Śvaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Kṛṣṇa.

SB 3.1.33 — As the Vedas are the reservoir of sacrificial purposes, so the daughter of King Devaka-bhoja conceived the Supreme Personality of Godhead in her womb, as did the mother of the demigods. Is she [Devakī] doing well?

SB 3.1.34 — May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Ṛg Veda, the creator of the mind and the fourth plenary expansion of Viṣṇu.

SB 3.1.35 — O sober one, others, such as Hṛdīka, Cārudeṣṇa, Gada and the son of Satyabhāmā, who accept Lord Śrī Kṛṣṇa as the soul of the self and thus follow His path without deviation — are they well?

SB 3.1.36 — Also let me inquire whether Mahārāja Yudhiṣṭhīra is now maintaining the kingdom according to religious principles and with respect for the path of religion. Formerly Duryodhana

was burning with envy because Yudhiṣṭhīra was being protected by the arms of Kṛṣṇa and Arjuna as if they were his own arms.

SB 3.1.37 — [Please tell me] whether the unconquerable Bhīma, who is like a cobra, has released his long-cherished anger upon the sinners? The field of battle could not tolerate even the wonderful playing of his club when he stepped on the path.

SB 3.1.38 — [Please tell me] whether Arjuna, whose bow bears the name Gāṇḍīva and who is always famous amongst the chariot warriors for vanquishing his enemies, is doing well. He once satisfied Lord Śiva by covering him with arrows when Śiva came as an unidentified false hunter.

SB 3.1.39 — Are the twin brothers who are protected by their brothers doing well? Just as the eye is always protected by the eyelid, they are protected by the sons of Pṛthā, who snatched back their rightful kingdom from the hands of their enemy Duryodhana, just as Garuḍa snatched nectar from the mouth of Indra, the thunderbolt carrier.

SB 3.1.40 — O my lord, is Pṛthā still living? She lived only for the sake of her fatherless children; otherwise it was impossible for her to live without King Pāṇḍu, who was the greatest commander and who alone conquered the four directions simply with the help of a second bow.

SB 3.1.41 — O gentle one, I simply lament for him [Dhṛtarāṣṭra] who rebelled against his brother after death. By him I was driven out of my own house, although I am his sincere well-wisher, because he accepted the line of action adopted by his own sons.

SB 3.1.42 — I am not astonished at this, having traveled over the world without being seen by others. The activities of the Personality of Godhead, which are like those of a man in this mortal world, are bewildering to others, but I know of His greatness by His grace, and thus I am happy in all respects.

SB 3.1.43 — Despite His being the Lord and being always willing to relieve the distress of sufferers, He [Kṛṣṇa] refrained from killing the Kurus, although they committed all sorts of sins and although He saw other kings constantly agitating the earth by their strong military movements carried out under the dictation of three kinds of false pride.

SB 3.1.44 — The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?

SB 3.1.45 — O my friend, please, therefore, chant the glories of the Lord, who is meant to be glorified in the places of pilgrimage. He is unborn, and yet He appears by His causeless mercy upon the surrendered rulers of all parts of the universe. Only for their interest did He appear in the family of His unalloyed devotees the Yadus.

## SB 3.2: Remembrance of Lord Kṛṣṇa

SB 3.2.1 — Śrī Śukadeva Gosvāmī said: When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest [Lord Kṛṣṇa], Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.

SB 3.2.2 — He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.

SB 3.2.3 — Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him.

SB 3.2.4 — For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.

SB 3.2.5 — It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.

SB 3.2.6 — The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood.

SB 3.2.7 — Śrī Uddhava said: My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare?

SB 3.2.8 — This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they could not identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon.

SB 3.2.9 — The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere.

SB 3.2.10 — Under no circumstances can the words of persons bewildered by the illusory energy of the Lord deviate the intelligence of those who are completely surrendered souls.

SB 3.2.11 — Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.

SB 3.2.12 — The Lord appeared in the mortal world by His internal potency, *yoga-māyā*. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments.

SB 3.2.13 — All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the *rājasūya* sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.

SB 3.2.14 — The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.

SB 3.2.15 — The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the *mahat-tattva*.

SB 3.2.16 — When I think of Lord Kṛṣṇa — how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathurā in fear — all these bewildering incidents give me distress.

SB 3.2.17 — Lord Kṛṣṇa begged pardon from His parents for Their [Kṛṣṇa and Balarāma's] inability to serve their feet, due to being away from home because of great fear of Kamsa. He said, "O mother, O father, please excuse Us for this inability." All this behavior of the Lord gives me pain at heart.

SB 3.2.18 — Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Kṛṣṇa has given the deathblow to those who were burdening the earth.

SB 3.2.19 — You have personally seen how the King of Cedi [Śiśupāla] achieved success in yoga practice, although he hated Lord Kṛṣṇa. Even the actual yogīs aspire after such success with great interest by performance of their various practices. Who can tolerate separation from Him?

SB 3.2.20 — Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.

SB 3.2.21 — Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

SB 3.2.22 — Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Kṛṣṇa] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, “O My lord, please let it be known to you”?

SB 3.2.23 — Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

SB 3.2.24 — I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuḍa, the son of Tārkṣya [Kaśyapa], and carrying the wheel weapon in His hand.

SB 3.2.25 — The Personality of Godhead, Lord Śrī Kṛṣṇa, being prayed to by Brahmā to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devakī in the prison of the King of Bhoja.

SB 3.2.26 — Thereafter, His father, being afraid of Kaṁsa, brought Him to the cow pastures of Mahārāja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva.

SB 3.2.27 — In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamunā river, through gardens densely covered with trees and filled with vibrations of chirping birds.

SB 3.2.28 — When the Lord displayed His activities just suitable for childhood, He was visible only to the residents of Vṛndāvana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub.

SB 3.2.29 — While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His faithful followers, the cowherd boys.

SB 3.2.30 — The great wizards who were able to assume any form were engaged by the King of Bhoja, Kamsa, to kill Kṛṣṇa, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls.

SB 3.2.31 — The inhabitants of Vṛndāvana were perplexed by great difficulties because a certain portion of the Yamunā was poisoned by the chief of the reptiles [Kāliya]. The Lord chastised the snake-king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state.

SB 3.2.32 — The Supreme Lord, Kṛṣṇa, desired to utilize the opulent financial strength of Mahārāja Nanda for worship of the cows, and also He wanted to give a lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brāhmaṇas.

SB 3.2.33 — O sober Vidura, King Indra, his honor having been insulted, poured water incessantly on Vṛndāvana, and thus the inhabitants of Vraja, the land of cows, were greatly distressed. But the compassionate Lord Kṛṣṇa saved them from danger with His pastime umbrella, the Govardhana Hill.

SB 3.2.34 — In the third season of the year, the Lord enjoyed as the central beauty of the assembly of women by attracting them with His pleasing songs in an autumn night brightened by moonshine.

### SB 3.3: The Lord's Pastimes Out of Vṛndāvana

SB 3.3.1 — Śrī Uddhava said: Thereafter Lord Kṛṣṇa went to Mathurā City with Śrī Baladeva, and to please Their parents They dragged Karīsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength.

SB 3.3.2 — The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sāndīpani Muni, whom He rewarded by bringing back his dead son from the region of Yamaloka.

SB 3.3.3 — Attracted by the beauty and fortune of Rukmiṇī, the daughter of King Bhīṣmaka, many great princes and kings assembled to marry her. But Lord Kṛṣṇa, stepping over the other hopeful candidates, carried her away as His own share, as Garuḍa carried away nectar.

SB 3.3.4 — By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nāgnijitī in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the princess, and thus there was a fight. Well equipped with weapons, the Lord killed or wounded all of them, but He Himself was not hurt.

SB 3.3.5 — Just to please His dear wife, the Lord brought back the pārijāta tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives (henpecked as he was), ran after the Lord with full force to fight Him.

SB 3.3.6 — Narakāsura, the son of Dharitrī, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord. This led to the return of the kingdom to the son of Narakāsura, and thus the Lord entered the house of the demon.

SB 3.3.7 — There in the house of the demon, all the princesses kidnapped by Narakāsura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives.

SB 3.3.8 — All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency.

SB 3.3.9 — Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities.

SB 3.3.10 — Kālayavana, the King of Magadha and Sālva attacked the city of Mathurā, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

SB 3.3.11 — Of kings like Śambara, Dvivida, Bāṇa, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Śrī Baladeva, etc.].

SB 3.3.12 — Then, O Vidura, the Lord caused all the kings, both the enemies and those on the side of your fighting nephews, to be killed in the Battle of Kurukṣetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield.

SB 3.3.13 — Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karṇa, Duḥśāsana and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.

SB 3.3.14 — [After the end of the Battle of Kurukṣetra, the Lord said:] The abatement of the earth's great burden, eighteen akṣauhiṇīs, has now been effected with the help of Drona, Bhīṣma, Arjuna and Bhīma. But what is this? There is still the great strength of the Yadu dynasty, born of Myself, which may be a more unbearable burden.

SB 3.3.15 — When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My disappearance, this incident will take place.

SB 3.3.16 — Lord Śrī Kṛṣṇa, thus thinking to Himself, established Mahārāja Yudhiṣṭhira in the position of supreme control of the world in order to show the ideal of administration on the path of piety.

SB 3.3.17 — The embryo of Pūru's descendant begotten by the great hero Abhimanyu in the womb of Uttara, his wife, was burnt by the weapon of the son of Drona, but later he was again protected by the Lord.

SB 3.3.18 — The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Mahārāja Yudhiṣṭhira, constantly following Kṛṣṇa, the Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers.

SB 3.3.19 — Simultaneously, the Personality of Godhead enjoyed life in the city of Dvārakā, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sāṅkhya system of philosophy.

SB 3.3.20 — He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

SB 3.3.21 — The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women.

SB 3.3.22 — The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life was fully manifested.

SB 3.3.23 — Every living entity is controlled by a supernatural force, and thus his sense enjoyment is also under the control of that supernatural force. No one, therefore, can put his faith in Lord Kṛṣṇa's transcendental sense activities but one who has become a devotee of the Lord by rendering devotional service.

SB 3.3.24 — Once upon a time, great sages were made angry by the sporting activities of the princely descendants of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.

SB 3.3.25 — A few months passed, and then, bewildered by Kṛṣṇa, all the descendants of Vṛṣṇi, Bhoja and Andhaka who were incarnations of demigods went to Prabhāsa, while those who were eternal devotees of the Lord did not leave but remained in Dvārakā.

SB 3.3.26 — After arriving there, all of them took bath, and with the water of this place of pilgrimage they offered their respects to the forefathers, demigods and great sages and thus satisfied them. They gave cows to the brāhmaṇas in royal charity.

SB 3.3.27 — The brāhmaṇas were not only given well-fed cows in charity, but also gold, gold coins, bedding, clothing, animal-skin seats, blankets, horses, elephants, girls and sufficient land for maintenance.

SB 3.3.28 — Thereafter they offered the brāhmaṇas highly delicious foodstuffs first offered to the Personality of Godhead and offered their respectful obeisances by touching their heads to the ground. They lived perfectly by protecting the cows and the brāhmaṇas.

## SB 3.4: Vidura Approaches Maitreya

SB 3.4.1 — Thereafter, all of them [the descendants of Vṛṣṇi and Bhoja], being permitted by the brāhmaṇas, partook of the remnants of prasāda and also drank liquor made of rice. By drinking they all became delirious, and, bereft of knowledge, they touched the cores of each other's hearts with harsh words.

SB 3.4.2 — As by the friction of bamboos destruction takes place, so also, at sunset, by the interaction of the faults of intoxication, all their minds became unbalanced, and destruction took place.

SB 3.4.3 — The Personality of Godhead, Lord Śrī Kṛṣṇa, after foreseeing the end [of His family] by His internal potency, went to the bank of the river Sarasvatī, sipped water, and sat down underneath a tree.

SB 3.4.4 — The Lord is the vanquisher of the distresses of one who is surrendered unto Him. Thus He who desired to destroy His family told me previously to go to Badarikāśrama.

SB 3.4.5 — Yet in spite of my knowing His desire [to destroy the dynasty], O Arindama [Vidura], I followed Him because it was impossible for me to bear separation from the lotus feet of the master.

SB 3.4.6 — Thus following, I saw my patron and master [Lord Śrī Kṛṣṇa] sitting alone and deeply thinking, taking shelter on the bank of the river Sarasvatī although He is the shelter of the goddess of fortune.

SB 3.4.7 — The Lord's body is blackish, but is eternal, full of bliss and knowledge, and very, very beautiful. His eyes are always peaceful, and they are reddish like the rising morning sun. I could immediately recognize Him as the Supreme Personality of Godhead by His four hands, different symbolic representations, and yellow silk garments.

SB 3.4.8 — The Lord was sitting, taking rest against a young banyan tree, with His right lotus foot on His left thigh, and although He had left all household comforts, He looked quite cheerful in that posture.

SB 3.4.9 — At that time, after traveling in many parts of the world, Maitreya, a great devotee of the Lord and a friend and well-wisher of the great sage Kṛṣṇa-dvaipāyana Vyāsa, reached that spot out of his own perfect accord.

SB 3.4.10 — Maitreya Muni was greatly attached to Him [the Lord], and he was listening in a pleasing attitude, with his shoulder lowered. With a smile and a particular glance upon me, having allowed me to rest, the Lord spoke as follows.

SB 3.4.11 — O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult for others to obtain, but I award it unto you.

SB 3.4.12 — O honest one, your present life is the last and the supermost because in this term of life you have been awarded My ultimate favor. Now you can go to My transcendental abode, Vaikuṇṭha, by leaving this universe of conditioned living entities. Your visit to Me in this lonely place because of your pure and unflinching devotional service is a great boon for you.

SB 3.4.13 — O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam.

SB 3.4.14 — Uddhava said: O Vidura, when I was thus favored at every moment by the Supreme Personality of Godhead and addressed by Him with great affection, my words failed in tears, and the hairs on my body erupted. After smearing my tears, I, with folded hands, spoke like this.

SB 3.4.15 — O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

SB 3.4.16 — My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

SB 3.4.17 — O my Lord, Your eternal Self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me.

SB 3.4.18 — My Lord, kindly explain to us, if You think us competent to receive it, that transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmājī.

SB 3.4.19 — When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation.

SB 3.4.20 — I have studied the path of understanding self-knowledge from my spiritual master, the Personality of Godhead, and thus after circumambulating Him I have come to this place, very much aggrieved due to separation.

SB 3.4.21 — My dear Vidura, now I am mad for want of the pleasure of seeing Him, and just to mitigate this I am now proceeding to Badarikāśrama in the Himālayas for association, as I have been instructed by Him.

SB 3.4.22 — There in Badarikāśrama the Personality of Godhead, in His incarnation as the sages Nara and Nārāyaṇa, has been undergoing great penance since time immemorial for the welfare of all amiable living entities.

SB 3.4.23 — Śrī Śukadeva Gosvāmī said: After hearing from Uddhava all about the annihilation of his friends and relatives, the learned Vidura pacified his overwhelming bereavement by dint of his transcendental knowledge.

SB 3.4.24 — While Uddhava, the chief and most confidential amongst the devotees of the Lord, was going away, Vidura, in affection and confidence, questioned him.

SB 3.4.25 — Vidura said: O Uddhava, because the servants of Viṣṇu, the Lord, wander in the interest of serving others, it is quite fit that you kindly describe the self-knowledge with which you have been enlightened by the Lord Himself.

SB 3.4.26 — Śrī Uddhava said: You may take lessons from the great learned sage Maitreya, who is nearby and who is worshipable for reception of transcendental knowledge. He was directly instructed by the Personality of Godhead while He was about to quit this mortal world.

SB 3.4.27 — Śukadeva Gosvāmī said: O King, after thus discussing with Vidura the transcendental name, fame, qualities, etc., on the bank of the Yamunā, Uddhava was overwhelmed with great affliction. He passed the night as if it were a moment, and thereafter he went away.

SB 3.4.28 — The King inquired: At the end of the pastimes of the Lord of the three worlds, Śrī Kṛṣṇa, and after the disappearance of the members of the Vṛṣṇi and Bhoja dynasties, who were the best of the great commanders, why did Uddhava alone remain?

SB 3.4.29 — Śukadeva Gosvāmī replied: My dear King, the cursing of the brāhmaṇas was only a plea, but the actual fact was the supreme desire of the Lord. He wanted to disappear from the face of the earth after dispatching His excessively numerous family members. He thought to Himself as follows.

SB 3.4.30 — Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.

SB 3.4.31 — Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead.

SB 3.4.32 — Śukadeva Gosvāmī informed the King that Uddhava, being thus instructed by the Supreme Personality of Godhead, who is the source of all Vedic knowledge and the spiritual master of the three worlds, reached the pilgrimage site of Badarikāśrama and engaged himself there in trance to satisfy the Lord.

SB 3.4.33 — Vidura also heard from Uddhava about the appearance and disappearance of Lord Kṛṣṇa, the Supersoul, in the mortal world, which is a subject matter sought after with great perseverance by the great sages.

SB 3.4.34 — The Lord's glorious acts and His acceptance of various transcendental forms for the performance of extraordinary pastimes in the mortal world are very difficult for anyone other than His devotees to understand, and for the beasts they are simply a mental disturbance.

SB 3.4.35 — Understanding that he was remembered by Lord Kṛṣṇa [while quitting this world], Vidura began to cry loudly, overwhelmed by the ecstasy of love.

SB 3.4.36 — After passing a few days on the bank of the river Yamunā, Vidura, the self-realized soul, reached the bank of the Ganges, where the great sage Maitreya was situated.

## SB 3.5: Vidura's Talks with Maitreya

SB 3.5.1 — Śukadeva Gosvāmī said: Vidura, the best amongst the Kuru dynasty, who was perfect in devotional service to the Lord, thus reached the source of the celestial Ganges river [Hardwar], where Maitreya, the great, fathomless learned sage of the world, was seated. Vidura, who was perfect in gentleness and satisfied in transcendence, inquired from him.

SB 3.5.2 — Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

SB 3.5.3 — O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

SB 3.5.4 — Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart, from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service.

SB 3.5.5 — O great sage, kindly narrate how the Supreme Personality of Godhead, who is the independent, desireless Lord of the three worlds and the controller of all energies, accepts incarnations and creates the cosmic manifestation with perfectly arranged regulative principles for its maintenance.

SB 3.5.6 — He lies down on His own heart spread in the form of the sky, and thus placing the whole creation in that space, He expands Himself into many living entities, which are manifested as different species of life. He does not have to endeavor for His maintenance, because He is the master of all mystic powers and the proprietor of everything. Thus He is distinct from the living entities.

SB 3.5.7 — You may narrate also about the auspicious characteristics of the Lord in His different incarnations for the welfare of the twice-born, the cows and the demigods. Our minds are never satisfied completely, although we continuously hear of His transcendental activities.

SB 3.5.8 — The Supreme King of all kings has created different planets and places of habitation where living entities are situated in terms of the modes of nature and work, and He has created their different kings and rulers.

SB 3.5.9 — O chief amongst the brāhmaṇas, please also describe how Nārāyaṇa, the creator of the universe and the self-sufficient Lord, has differently created the natures, activities, forms, features and names of the different living creatures.

SB 3.5.10 — O my lord, I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyāsadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Kṛṣṇa.

SB 3.5.11 — Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by entering the holes of one's ears.

SB 3.5.12 — Your friend the great sage Kṛṣṇa-dvaipāyana Vyāsa has already described the transcendental qualities of the Lord in his great work the Mahābhārata. But the whole idea is to draw the attention of the mass of people to kṛṣṇa-kathā [Bhagavad-gītā] through their strong affinity for hearing mundane topics.

SB 3.5.13 — For one who is anxious to engage constantly in hearing such topics, kṛṣṇa-kathā gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

SB 3.5.14 — O sage, persons who because of their sinful activities are averse to the topics of Transcendence and thus ignorant of the purpose of the Mahābhārata [Bhagavad-gītā] are pitied by the pitiable. I also pity them because I see how their duration of life is spoiled by eternal time while they involve themselves in presentations of philosophical speculation, theoretical ultimate goals of life, and different modes of ritual.

SB 3.5.15 — O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics — the topics of the Lord.

SB 3.5.16 — Kindly chant all those superhuman transcendental activities of the supreme controller, the Personality of Godhead, who accepted incarnations fully equipped with all potency for the full manifestation and maintenance of the cosmic creation.

SB 3.5.17 — Śukadeva Gosvāmī said: The great sage Maitreya Muni, after honoring Vidura very greatly, began to speak, at Vidura's request, for the greatest welfare of all people.

SB 3.5.18 — Śrī Maitreya said: O Vidura, all glory unto you. You have inquired from me of the greatest of all goodness, and thus you have shown your mercy both to the world and to me because your mind is always absorbed in thoughts of the Transcendence.

SB 3.5.19 — O Vidura, it is not at all wonderful that you have so accepted the Lord without deviation of thought, for you were born from the semen of Vyāsadeva.

SB 3.5.20 — I know that you are now Vidura due to the cursing of Māṇḍavya Muni and that formerly you were King Yamarāja, the great controller of living entities after their death. You were begotten by the son of Satyavatī, Vyāsadeva, in the kept wife of his brother.

SB 3.5.21 — Your good self is one of the eternal associates of the Supreme Personality of Godhead for whose sake the Lord, while going back to His abode, left instructions with me.

SB 3.5.22 — I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.

SB 3.5.23 — The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.

SB 3.5.24 — The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels. The material energy was dormant, whereas the internal potency was manifested.

SB 3.5.25 — The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as *māyā* or illusion, and through her agency only is the entire material manifestation made possible.

SB 3.5.26 — The Supreme Living Being in His feature as the transcendental *puruṣa* incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear.

SB 3.5.27 — Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter, called the *mahat-tattva*, became manifested, and in this *mahat-tattva* the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.

SB 3.5.28 — Thereafter the *mahat-tattva* differentiated itself into many different forms as the reservoir of the would-be entities. The *mahat-tattva* is chiefly in the mode of ignorance, and it generates the false ego. It is a plenary expansion of the Personality of Godhead, with full consciousness of creative principles and time for fructification.

SB 3.5.29 — *Mahat-tattva*, or the great causal truth, transforms into false ego, which is manifested in three phases — cause, effect and the doer. All such activities are on the mental plane and are based on the material elements, gross senses and mental speculation. The false ego is represented in three different modes — goodness, passion and ignorance.

SB 3.5.30 — The false ego is transformed into mind by interaction with the mode of goodness. All the demigods who control the phenomenal world are also products of the same principle, namely the interaction of false ego and the mode of goodness.

SB 3.5.31 — The senses are certainly products of the mode of passion in false ego, and therefore philosophical speculative knowledge and fruitive activities are predominantly products of the mode of passion.

SB 3.5.32 — The sky is a product of sound, and sound is the transformation of egoistic ignorance. In other words, the sky is the symbolic representation of the Supreme Soul.

SB 3.5.33 — Thereafter the Personality of Godhead glanced over the sky, partly mixed with eternal time and external energy, and thus developed the touch sensation, from which the air in the sky was produced.

SB 3.5.34 — Thereafter the extremely powerful air, interacting with the sky, generated the form of sense perception, and the perception of form transformed into electricity, the light to see the world.

SB 3.5.35 — When electricity was surcharged in the air and was glanced over by the Supreme, at that time, by a mixture of eternal time and external energy, there occurred the creation of water and taste.

SB 3.5.36 — Thereafter the water produced from electricity was glanced over by the Supreme Personality of Godhead and mixed with eternal time and external energy. Thus it was transformed into the earth, which is qualified primarily by smell.

SB 3.5.37 — O gentle one, of all the physical elements, beginning from the sky down to the earth, all the inferior and superior qualities are due only to the final touch of the glance of the Supreme Personality of Godhead.

SB 3.5.38 — The controlling deities of all the above-mentioned physical elements are empowered expansions of Lord Viṣṇu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord as follows.

SB 3.5.39 — The demigods said: O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.

SB 3.5.40 — O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

SB 3.5.41 — The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.

SB 3.5.42 — Simply by hearing about Your lotus feet with eagerness and devotion and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.

SB 3.5.43 — O Lord, You assume incarnations for the creation, maintenance and dissolution of the cosmic manifestation, and therefore we all take shelter of Your lotus feet because they always award remembrance and courage to Your devotees.

SB 3.5.44 — O Lord, persons who are entangled by undesirable eagerness for the temporary body and kinsmen, and who are bound by thoughts of “mine” and “I,” are unable to see Your lotus feet, although Your lotus feet are situated within their own bodies. But let us take shelter of Your lotus feet.

SB 3.5.45 — O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendently enjoy Your activities.

SB 3.5.46 — O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikunṭhaloka in the spiritual sky simply by drinking the nectar of Your topics.

SB 3.5.47 — Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain.

SB 3.5.48 — O Original Person, we are therefore but Yours only. Although we are Your creatures, we are born one after another under the influence of the three modes of nature, and for this

reason we are separated in action. Therefore, after the creation we could not act concertedly for Your transcendental pleasure.

SB 3.5.49 — O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and for ourselves.

SB 3.5.50 — You are the original personal founder of all the demigods and the orders of different gradations, yet You are the oldest and are unchanged. O Lord, You have no source or superior. You have impregnated the external energy with the semen of the total living entities, yet You are unborn.

SB 3.5.51 — O Supreme Self, please give us, who are created in the beginning from the mahat-tattva, the total cosmic energy, Your kind directions on how we shall act. Kindly award us Your perfect knowledge and potency so that we can render You service in the different departments of subsequent creation.

## SB 3.6: Creation of the Universal Form

SB 3.6.1 — The Ṛṣi Maitreya said: The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.

SB 3.6.2 — The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements.

SB 3.6.3 — Thus when the Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one is engaged in his work after awakening from sleep.

SB 3.6.4 — When the twenty-three principal elements were set in action by the will of the Supreme, the gigantic universal form, or the viśvarūpa body of the Lord, came into existence.

SB 3.6.5 — As the Lord, in His plenary portion, entered into the elements of the universal creation, they transformed into the gigantic form in which all the planetary systems and all movable and immovable creations rest.

SB 3.6.6 — The gigantic virāṭ-puruṣa, known as Hiraṇmaya, lived for one thousand celestial years on the water of the universe, and all the living entities lay with Him.

SB 3.6.7 — The total energy of the mahat-tattva, in the form of the gigantic virāṭ-rūpa, divided Himself by Himself into the consciousness of the living entities, the life of activity, and self-identification, which are subdivided into one, ten and three respectively.

SB 3.6.8 — The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes.

SB 3.6.9 — The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and the senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated.

SB 3.6.10 — The Supreme Lord is the Supersoul of all the demigods entrusted with the task of constructing the cosmic manifestation. Being thus prayed to [by the demigods], He thought to Himself and thus manifested the gigantic form for their understanding.

SB 3.6.11 — Maitreya said: You may now hear from me how the Supreme Lord separated Himself into the diverse forms of the demigods after the manifestation of the gigantic universal form.

SB 3.6.12 — Agni, or heat, separated from His mouth, and all the directors of material affairs entered into it in their respective positions. By that energy the living entity expresses himself in words.

SB 3.6.13 — When the palate of the gigantic form was separately manifested, Varuṇa, the director of water in the planetary systems, entered therein, and thus the living entity has the facility to taste everything with his tongue.

SB 3.6.14 — When the Lord's two nostrils separately manifested themselves, the dual Aśvinī-kumāras entered them in their proper positions, and because of this the living entities can smell the aromas of everything.

SB 3.6.15 — Thereafter, the two eyes of the gigantic form of the Lord were separately manifested. The sun, the director of light, entered them with the partial representation of eyesight, and thus the living entities can have vision of forms.

SB 3.6.16 — When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the wind, entered with partial touch, and thus the living entities can realize tactile knowledge.

SB 3.6.17 — When the ears of the gigantic form became manifested, all the controlling deities of the directions entered into them with the hearing principles, by which all the living entities hear and take advantage of sound.

SB 3.6.18 — When there was a separate manifestation of skin, the controlling deities of sensations and their different parts entered into it, and thus the living entities feel itching and happiness due to touch.

SB 3.6.19 — When the genitals of the gigantic form separately became manifest, then Prajāpati, the original living creature, entered into them with his partial semen, and thus the living entities can enjoy sex pleasure.

SB 3.6.20 — The evacuating channel separately became manifest, and the director named Mitra entered into it with partial organs of evacuation. Thus the living entities are able to pass stool and urine.

SB 3.6.21 — Thereafter, when the hands of the gigantic form separately became manifested, Indra, the ruler of the heavenly planets, entered into them, and thus the living entity is able to transact business for his livelihood.

SB 3.6.22 — Thereafter the legs of the gigantic form separately became manifest, and the demigod named Viṣṇu [not the Personality of Godhead] entered with partial movement. This helps the living entity move to his destination.

SB 3.6.23 — When the intelligence of the gigantic form separately became manifest, Brahmā, the lord of the Vedas, entered into it with the partial power of understanding, and thus an object of understanding is experienced by the living entities.

SB 3.6.24 — After that, the heart of the gigantic form separately manifested itself, and into it entered the moon demigod with partial mental activity. Thus the living entity can conduct his mental speculations.

SB 3.6.25 — Thereafter the materialistic ego of the gigantic form separately manifested itself, and into it entered Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.

SB 3.6.26 — Thereafter, when His consciousness separately manifested itself, the total energy, mahat-tattva, entered with His conscious part. Thus the living entity is able to conceive specific knowledge.

SB 3.6.27 — Thereafter, from the head of the gigantic form, the heavenly planets were manifested, and from His legs the earthly planets and from His abdomen the sky separately manifested themselves. Within them the demigods and others also were manifested in terms of the modes of material nature.

SB 3.6.28 — The demigods, qualified by the superexcellent quality of the mode of goodness, are situated in the heavenly planets, whereas the human beings, because of their nature in the mode of passion, live on the earth in company with their subordinates.

SB 3.6.29 — Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets and the heavenly planets.

SB 3.6.30 — O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the virāṭ, the gigantic form. Those who are inclined to this Vedic knowledge are called brāhmaṇas, and they are the natural teachers and spiritual masters of all the orders of society.

SB 3.6.31 — Thereafter the power of protection was generated from the arms of the gigantic virāṭ form, and in relation to such power the kṣatriyas also came into existence by following the kṣatriya principle of protecting society from the disturbance of thieves and miscreants.

SB 3.6.32 — The means of livelihood of all persons, namely production of grains and their distribution to the prajās, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaiśyas.

SB 3.6.33 — Thereafter, service was manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the śūdras, who satisfy the Lord by service.

SB 3.6.34 — All these different social divisions are born, with their occupational duties and living conditions, from the Supreme Personality of Godhead. Thus for unconditional life and self-realization one has to worship the Supreme Lord under the direction of the spiritual master.

SB 3.6.35 — O Vidura, who can estimate or measure the transcendental time, work and potency of the gigantic form manifested by the internal potency of the Supreme Personality of Godhead?

SB 3.6.36 — In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate I am now describing in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.

SB 3.6.37 — The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the Pious Actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near them.

SB 3.6.38 — O my son, the original poet, Brahmā, after mature meditation for one thousand celestial years, could know only that the glories of the Supreme Soul are inconceivable.

SB 3.6.39 — The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potency is unknown even to the self-sufficient Lord, so it is certainly unknown to others.

SB 3.6.40 — Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.

## SB 3.7: Further Inquires by Vidura

SB 3.7.1 — Śrī Śukadeva Gosvāmī said: O King, while Maitreya, the great sage, was thus speaking, Vidura, the learned son of Dvaipāyana Vyāsa, expressed a request in a pleasing manner by asking this question.

SB 3.7.2 — Śrī Vidura said: O great brāhmaṇa, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?

SB 3.7.3 — Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times.

SB 3.7.4 — By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again.

SB 3.7.5 — The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

SB 3.7.6 — The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?

SB 3.7.7 — O great and learned one, my mind is greatly illusioned by the distress of this nescience, and I therefore request you to clear it up.

SB 3.7.8 — Śrī Śukadeva Gosvāmī said: O King, Maitreya, being thus agitated by the inquisitive Vidura, at first seemed astonished, but then he replied to him without hesitation, since he was fully God conscious.

SB 3.7.9 — Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or māyā, and at the same time they maintain that He is unconditioned. This is against all logic.

SB 3.7.10 — The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.

SB 3.7.11 — As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.

SB 3.7.12 — But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vāsudeva, through the process of devotional service to the Lord in the mode of detachment.

SB 3.7.13 — When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all miseries are completely vanquished, as after a sound sleep.

SB 3.7.14 — Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Śrī Kṛṣṇa, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the Lord's lotus feet?

SB 3.7.15 — Vidura said: O powerful sage, my lord, all my doubts about the Supreme Personality of Godhead and the living entities have now been removed by your convincing words. My mind is now perfectly entering into them.

SB 3.7.16 — O learned sage, your explanations are very good, as they should be. Disturbances to the conditioned soul have no other basis than the movement of the external energy of the Lord.

SB 3.7.17 — Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons between them suffer the material pangs.

SB 3.7.18 — But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance, although it appears real. I am confident that by serving your feet it will be possible for me to give up the false idea.

SB 3.7.19 — By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.

SB 3.7.20 — Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.

SB 3.7.21 — After creating the total material energy, the mahat-tattva, and thereby manifesting the gigantic universal form with senses and sense organs, the Supreme Lord entered within it.

SB 3.7.22 — The puruṣa incarnation lying on the Causal Ocean is called the original puruṣa in the material creations, and in His virāṭ form, in whom all the planets and their inhabitants live, He has many thousands of legs and hands.

SB 3.7.23 — O great brāhmaṇa, you have told me that the gigantic virāṭ form and His senses, sense objects and ten kinds of life air exist with three kinds of life vigor. Now, if you will, kindly explain to me the different powers of the specific divisions.

SB 3.7.24 — O my lord, I think that the process manifest in the forms of sons, grandsons and family members has spread all over the universe in different varieties and species.

SB 3.7.25 — O learned brāhmaṇa, please describe how the leader of all the demigods, namely the Prajāpati, Brahmā, decided to establish the various Manus, the heads of the ages. Please describe the Manus also, and please describe the descendants of those Manus.

SB 3.7.26 — O son of Mitrā, kindly describe how the planets are situated above the earth as well as underneath it, and also please mention their measurement as well as that of the earthly planets.

SB 3.7.27 — Also please describe the living beings under different classifications: subhumans, humans, those born of the embryo, those born of perspiration, those who are twice-born [birds], and the plants and vegetables. Kindly describe their generations and subdivisions also.

SB 3.7.28 — Please also describe the incarnations of the material modes of nature — Brahmā, Viṣṇu and Maheśvara — and please describe the incarnation of the Supreme Personality of Godhead and His magnanimous activities.

SB 3.7.29 — O great sage, kindly describe the divisions and orders of human society in terms of symptoms, behavior and the characteristics of mental equilibrium and sense control. Also please describe the births of the great sages and the categorical divisions of the Vedas.

SB 3.7.30 — Please also describe the expansions of different sacrifices and the paths of mystic powers, analytical study of knowledge, and devotional service, all with their respective regulations.

SB 3.7.31 — Please also describe the imperfections and contradictions of the faithless atheists, the situation of crossbreeding, and the movements of the living entities in various species of life according to their particular modes of nature and work.

SB 3.7.32 — You may also describe the noncontradictory causes of religiosity, economic development, sense gratification and salvation and also the different means of livelihood and different processes of law and order as mentioned in the revealed scriptures.

SB 3.7.33 — Please also explain the regulations for offering respects to the forefathers, the creation of the Pitṛloka, the time schedule in the planets, stars and luminaries, and their respective situations.

SB 3.7.34 — Please also describe the fruitive results of charity and penance and of digging reservoirs of water. Please describe the situation of persons who are away from home and also the duty of a man in an awkward position.

SB 3.7.35 — O sinless one, because the Personality of Godhead, the controller of all living entities, is the father of all religion and all those who are candidates for religious activities, kindly describe how He can be completely satisfied.

SB 3.7.36 — O best among the brāhmaṇas, those who are spiritual masters are very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.

SB 3.7.37 — Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.

SB 3.7.38 — What are the truths regarding the living entities and the Supreme Personality of Godhead? What are their identities? What are the specific values in the knowledge in the Vedas, and what are the necessities for the spiritual master and his disciples?

SB 3.7.39 — Spotless devotees of the Lord have mentioned the source of such knowledge. How could one have knowledge of devotional service and detachment without the help of such devotees?

SB 3.7.40 — My dear sage, I have put all these questions before you with a view to knowing the pastimes of Hari, the Supreme Personality of Godhead. You are the friend of all, so kindly describe them for all those who have lost their vision.

SB 3.7.41 — O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.

SB 3.7.42 — Śrī Śukadeva Gosvāmī said: Thus the chief of the sages, who was always enthusiastic about describing topics regarding the Personality of Godhead, began to narrate the descriptive explanation of the Purāṇas, being so infused by Vidura. He was very much enlivened by speaking on the transcendental activities of the Lord.

## SB 3.8: Manifestation of Brahmā from Garbhodakaśayī Viṣṇu

SB 3.8.1 — The great sage Maitreya Muni said to Vidura: The royal dynasty of King Pūru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment.

SB 3.8.2 — Let me now begin speaking on the Bhāgavata Purāṇa, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure.

SB 3.8.3 — Some time ago, being inquisitive to know, Sanat-kumāra, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Saṅkarṣaṇa, who is seated at the bottom of the universe.

SB 3.8.4 — At that time Lord Saṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotus like eyes and began to speak.

SB 3.8.5 — The sages came from the highest planets down to the lower region through the water of the Ganges, and therefore the hair on their heads was wet. They touched the lotus feet of the Lord, which are worshiped with various paraphernalia by the daughters of the serpent-king when they desire good husbands.

SB 3.8.6 — The four Kumāras, headed by Sanat-kumāra, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Saṅkarṣaṇa, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.

SB 3.8.7 — Lord Saṅkarṣaṇa thus spoke the purport of Śrīmad-Bhāgavatam to the great sage Sanat-kumāra, who had already taken the vow of renunciation. Sanat-kumāra also, in his turn, when inquired of by Sāṅkhyāyana Muni, explained Śrīmad-Bhāgavatam as he had heard it from Saṅkarṣaṇa.

SB 3.8.8 — The great sage Sāṅkhyāyana was the chief amongst the transcendentalists, and when he was describing the glories of the Lord in terms of Śrīmad-Bhāgavatam, it so happened that my spiritual master, Parāśara, and Bṛhaspati both heard him.

SB 3.8.9 — The great sage Parāśara, as aforementioned, being so advised by the great sage Pulastya, spoke unto me the foremost of the Purāṇas [Bhāgavatam]. I shall also describe this before you, my dear son, in terms of my hearing, because you are always my faithful follower.

SB 3.8.10 — At that time when the three worlds were submerged in water, Garbhodakaśayī Viṣṇu was alone, lying on His bedstead, the great snake Ananta, and although He appeared to be in slumber in His own internal potency, free from the action of the external energy, His eyes were not completely closed.

SB 3.8.11 — Just like the strength of fire within fuel wood, the Lord remained within the water of dissolution, submerging all the living entities in their subtle bodies. He lay in the self-invigorated energy called kāla.

SB 3.8.12 — The Lord lay down for a thousand cycles of four yugas in His internal potency, and by His external energy He appeared to be sleeping within the water. When the living entities were coming out for further development of their fruitive activities, actuated by the energy called kāla-śakti, He saw His transcendental body as bluish.

SB 3.8.13 — The subtle subject matter of creation, on which the Lord's attention was fixed, was agitated by the material mode of passion, and thus the subtle form of creation pierced through His abdomen.

SB 3.8.14 — Piercing through, this sum total form of the fruitive activity of the living entities took the shape of the bud of a lotus flower generated from the Personality of Viṣṇu, and by His supreme will it illuminated everything, like the sun, and dried up the vast waters of devastation.

SB 3.8.15 — Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated.

SB 3.8.16 — Brahmā, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

SB 3.8.17 — Lord Brahmā, situated in that lotus, could not perfectly understand the creation, the lotus or himself. At the end of the millennium the air of devastation began to move the water and the lotus in great circular waves.

SB 3.8.18 — Lord Brahmā, in his ignorance, contemplated: Who am I that am situated on the top of this lotus? Wherefrom has it sprouted? There must be something downwards, and that from which this lotus has grown must be within the water.

SB 3.8.19 — Lord Brahmā, thus contemplating, entered the water through the channel of the stem of the lotus. But in spite of entering the stem and going nearer to the navel of Viṣṇu, he could not trace out the root.

SB 3.8.20 — O Vidura, while searching in that way about his existence, Brahmā reached his ultimate time, which is the eternal wheel in the hand of Viṣṇu and which generates fear in the mind of the living entity like the fear of death.

SB 3.8.21 — Thereafter, being unable to achieve the desired destination, he retired from such searching and came back again to the top of the lotus. Thus, controlling all objectives, he concentrated his mind on the Supreme Lord.

SB 3.8.22 — At the end of Brahmā's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavor.

SB 3.8.23 — Brahmā could see that on the water there was a gigantic lotuslike white bedstead, the body of Śeṣa-nāga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Śeṣa-nāga, and that illumination dissipated all the darkness of those regions.

SB 3.8.24 — The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves and flower garlands, mocked the scene on the mountain.

SB 3.8.25 — His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.

SB 3.8.26 — The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.

SB 3.8.27 — He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.

SB 3.8.28 — O my dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the śrīvatsa marking and a necklace of unlimited value.

SB 3.8.29 — As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta.

SB 3.8.30 — Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-nāga; and as a mountain is sometimes filled with jewels, so also His

transcendental body was fully decorated with valuable jewels. As a mountains is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation.

SB 3.8.31 — Lord Brahmā, thus looking upon the Lord in the shape of a mountain, concluded that He was Hari, the Personality of Godhead. He saw that the garland of flowers on His chest glorified Him with Vedic wisdom in sweet songs and looked very beautiful. He was protected by the Sudarśana wheel for fighting, and even the sun, moon, air, fire, etc., could not have access to Him.

SB 3.8.32 — When Lord Brahmā, the maker of the universal destination, thus saw the Lord, he simultaneously glanced over creation. Lord Brahmā saw the lake in Lord Viṣṇu's navel, and the lotus flower, as well as the devastating water, the drying air and the sky. All became visible to him.

SB 3.8.33 — Lord Brahmā, thus being surcharged with the mode of passion, became inclined to create, and after seeing the five causes of creation indicated by the Personality of Godhead, he began to offer his respectful prayers on the path of the creative mentality.

### SB 3.9: Brahmā's Prayers for Creative Energy

SB 3.9.1 — Lord Brahmā said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

SB 3.9.2 — The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

SB 3.9.3 — O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

SB 3.9.4 — This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this

eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.

SB 3.9.5 — O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

SB 3.9.6 — O my Lord, the people of the world are embarrassed by all material anxieties — they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of “my” and “mine.” As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

SB 3.9.7 — O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

SB 3.9.8 — O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

SB 3.9.9 — O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.

SB 3.9.10 — Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

SB 3.9.11 — O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

SB 3.9.12 — My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone’s heart as the Supersoul just to show Your

causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.

SB 3.9.13 — But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.

SB 3.9.14 — Let me offer my obeisances unto the Supreme Transcendence, who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who by His pastimes enjoys the creation, maintenance and dissolution of the cosmic manifestation.

SB 3.9.15 — Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail.

SB 3.9.16 — Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks — as me, Śiva and You, the Almighty — for creation, maintenance and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation.

SB 3.9.17 — People in general all engage in foolish acts, not in the really beneficial activities enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.

SB 3.9.18 — Your Lordship, I offer my respectful obeisances unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parārdhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self-realization, still I offer my respects unto You.

SB 3.9.19 — O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your own principles of religion, and therefore, O Supreme Personality, I offer my obeisances unto You for manifesting such different forms.

SB 3.9.20 — My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are stationed within Your abdomen.

SB 3.9.21 — O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were stationed within Your transcendental abdomen while You were enjoying sleep. Now, Your sleep having ended, Your eyes are open like blossoming lotuses in the morning.

SB 3.9.22 — Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulences. May He be merciful towards me so that I, as before, may be empowered with the introspection to create, for I am also one of the surrendered souls who are dear to the Lord.

SB 3.9.23 — The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Ramā, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

SB 3.9.24 — The Lord's potencies are innumerable. As He lies down in the water of devastation, I am born as the total universal energy from the navel lake in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.

SB 3.9.25 — The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

SB 3.9.26 — The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahmā prayed for His mercy as far as his mind and words would permit him. Thus having prayed, he became silent, as if tired from his activities of penance, knowledge and mental concentration.

SB 3.9.27-28 — The Lord saw that Brahmā was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastating water. He could

understand the intention of Brahmā, and thus He spoke in deep, thoughtful words, removing all the illusion that had arisen.

SB 3.9.29 — The Supreme Personality of Godhead then said: O Brahmā, O depth of Vedic wisdom, be neither depressed nor anxious about the execution of creation. What you are begging from Me has already been granted before.

SB 3.9.30 — O Brahmā, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor. By these actions you will be able to understand everything from within your heart.

SB 3.9.31 — O Brahmā, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.

SB 3.9.32 — You will see Me in all living entities as well as all over the universe, just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.

SB 3.9.33 — When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

SB 3.9.34 — Since you have desired to increase the population innumerably and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.

SB 3.9.35 — You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny the vicious mode of passion will never encroach upon you.

SB 3.9.36 — Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

SB 3.9.37 — When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

SB 3.9.38 — O Brahmā, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand Me, and your firm faith in Me — all these are to be considered My causeless mercy.

SB 3.9.39 — I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.

SB 3.9.40 — Any human being who prays like Brahmā, and who thus worships Me, shall very soon be blessed with the fulfillment of all his desires, for I am the Lord of all benediction.

SB 3.9.41 — It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

SB 3.9.42 — I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

SB 3.9.43 — By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body you have directly received from Me, the supreme cause of everything.

SB 3.9.44 — The sage Maitreya said: After instructing Brahmā, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Nārāyaṇa, disappeared.

## SB 3.10: Divisions of the Creation

SB 3.10.1 — Śrī Vidura said: O great sage, please let me know how Brahmā, the grandfather of the planetary inhabitants, created the bodies of the living entities from his own body and mind after the disappearance of the Supreme Personality of Godhead.

SB 3.10.2 — O greatly learned one, kindly eradicate all my doubts, and let me know of all that I have inquired from you from the beginning to the end.

SB 3.10.3 — Sūta Gosvāmī said: O son of Bhṛgu, the great sage Maitreya Muni, thus hearing from Vidura, felt very much enlivened. Everything was in his heart, and thus he began to reply to the questions one after another.

SB 3.10.4 — The greatly learned sage Maitreya said: O Vidura, Brahmā thus engaged himself in penances for one hundred celestial years, as advised by the Personality of Godhead, and applied himself in devotional service to the Lord.

SB 3.10.5 — Thereafter Brahmā saw that both the lotus on which he was situated and the water on which the lotus was growing were trembling due to a strong, violent wind.

SB 3.10.6 — Long penance and transcendental knowledge of self-realization had matured Brahmā in practical knowledge, and thus he drank the wind completely, along with the water.

SB 3.10.7 — Thereafter he saw that the lotus on which he was situated was spread throughout the universe, and he contemplated how to create all the planets, which were previously merged in that very same lotus.

SB 3.10.8 — Thus engaged in the service of the Supreme Personality of Godhead, Lord Brahmā entered into the whorl of the lotus, and as it spread all over the universe he divided it into three divisions of worlds and later into fourteen divisions.

SB 3.10.9 — Lord Brahmā is the most exalted personality in the universe because of his causeless devotional service unto the Lord in mature transcendental knowledge. He therefore created all the fourteen planetary divisions for inhabitation by the different types of living entities.

SB 3.10.10 — Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail.

SB 3.10.11 — Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation.

SB 3.10.12 — This cosmic manifestation is separated from the Supreme Lord as material energy by means of kāla, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Viṣṇu.

SB 3.10.13 — This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.

SB 3.10.14 — There are nine different kinds of creations besides the one which naturally occurs due to the interactions of the modes. There are three kinds of annihilations due to eternal time, the material elements and the quality of one's work.

SB 3.10.15 — Of the nine creations, the first one is the creation of the mahat-tattva, or the sum total of the material ingredients, wherein the modes interact due to the presence of the Supreme Lord. In the second, the false ego is generated, in which the material ingredients, material knowledge and material activities arise.

SB 3.10.16 — The sense perceptions are created in the third creation, and from these the elements are generated. The fourth creation is the creation of knowledge and of working capacity.

SB 3.10.17 — The fifth creation is that of the controlling deities by the interaction of the mode of goodness, of which the mind is the sum total. The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.

SB 3.10.18 — All the above are natural creations by the external energy of the Lord. Now hear from me about the creations by Brahmā, who is an incarnation of the mode of passion and who, in the matter of creation, has a brain like that of the Personality of Godhead.

SB 3.10.19 — The seventh creation is that of the immovable entities, which are of six kinds: the fruit trees without flowers, trees and plants which exist until the fruit is ripe, creepers, pipe plants, creepers which have no support, and trees with flowers and fruits.

SB 3.10.20 — All the immovable trees and plants seek their subsistence upwards. They are almost unconscious but have feelings of pain within. They are manifested in variegatedness.

SB 3.10.21 — The eighth creation is that of the lower species of life, and they are of different varieties, numbering twenty-eight. They are all extensively foolish and ignorant. They know their desirables by smell, but are unable to remember anything within the heart.

SB 3.10.22 — O purest Vidura, of the lower animals the cow, goat, buffalo, krṣṇa stag, hog, gavaya animal, deer, lamb and camel all have cloven hooves.

SB 3.10.23 — The horse, mule, ass, gaura, śarabha bison and wild cow all have only one hoof. Now you may hear from me about the animals who have five nails.

SB 3.10.24 — The dog, jackal, tiger, fox, cat, rabbit, sajāru, lion, monkey, elephant, tortoise, alligator, gosāpa, etc., all have five nails in their claws. They are known as pañca-nakhas, or animals having five nails.

SB 3.10.25 — The heron, vulture, crane, hawk, bhāsa, bhallūka, peacock, swan, sārasa, cakravāka, crow, owl and others are the birds.

SB 3.10.26 — The creation of the human beings, who are of one species only and who stock their eatables in the belly, is the ninth in the rotation. In the human race, the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects.

SB 3.10.27 — O good Vidura, these last three creations and the creation of demigods (the tenth creation) are vaikṛta creations, which are different from the previously described prākṛta (natural) creations. The appearance of the Kumāras is both.

SB 3.10.28-29 — The creation of the demigods is of eight varieties: (1) the demigods, (2) the forefathers, (3) the asuras, or demons, (4) the Gandharvas and Apsarās, or angels, (5) the Yakṣas and Rākṣasas, (6) the Siddhas, Cāraṇas and Vidyādharaś, (7) the Bhūtas, Pretas and Piśācas, and (8) the superhuman beings, celestial singers, etc. All are created by Brahmā, the creator of the universe.

SB 3.10.30 — Now I shall describe the descendants of the Manus. The creator, Brahmā, as the incarnation of the passion mode of the Personality of Godhead, creates the universal affairs with unfailing desires in every millennium by the force of the Lord's energy.

## SB 3.11: Calculation of Time, from the Atom

SB 3.11.1 — The material manifestation's ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.

SB 3.11.2 — Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.

SB 3.11.3 — One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.

SB 3.11.4 — Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.

SB 3.11.5 — The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky.

SB 3.11.6 — The time duration needed for the integration of three *trasareṇus* is called a *truti*, and one hundred *trutis* make one *vedha*. Three *vedhas* make one *lava*.

SB 3.11.7 — The duration of time of three *lavas* is equal to one *nimeṣa*, the combination of three *nimeṣas* makes one *kṣaṇa*, five *kṣaṇas* combined together make one *kāṣṭhā*, and fifteen *kāṣṭhās* make one *laghu*.

SB 3.11.8 — Fifteen *laghus* make one *nāḍikā*, which is also called a *daṇḍa*. Two *daṇḍas* make one *muhūrta*, and six or seven *daṇḍas* make one fourth of a day or night, according to human calculation.

SB 3.11.9 — The measuring pot for one *nāḍikā*, or *daṇḍa*, can be prepared with a six-pala-weight [fourteen ounce] pot of copper, in which a hole is bored with a gold probe weighing four *māṣa* and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one *daṇḍa*.

SB 3.11.10 — It is calculated that there are four *praharas*, which are also called *yāmas*, in the day and four in the night of the human being. Similarly, fifteen days and nights are a fortnight, and there are two fortnights, white and black, in a month.

SB 3.11.11 — The aggregate of two fortnights is one month, and that period is one complete day and night for the *Pitā* planets. Two of such months comprise one season, and six months comprise one complete movement of the sun from south to north.

SB 3.11.12 — Two solar movements make one day and night of the demigods, and that combination of day and night is one complete calendar year for the human being. The human being has a duration of life of one hundred years.

SB 3.11.13 — Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal *kāla*.

SB 3.11.14 — There are five different names for the orbits of the sun, moon, stars and luminaries in the firmament, and they each have their own samvatsara.

SB 3.11.15 — O Vidura, the sun enlivens all living entities with his unlimited heat and light. He diminishes the duration of life of all living entities in order to release them from their illusion of material attachment, and he enlarges the path of elevation to the heavenly kingdom. He thus moves in the firmament with great velocity, and therefore everyone should offer him respects once every five years with all ingredients of worship.

SB 3.11.16 — Vidura said: I now understand the life durations of the residents of the Pītā planets and heavenly planets as well as that of the human beings. Now kindly inform me of the durations of life of those greatly learned living entities who are beyond the range of a kalpa.

SB 3.11.17 — O spiritually powerful one, you can understand the movements of eternal time, which is the controlling form of the Supreme Personality of Godhead. Because you are a self-realized person, you can see everything by the power of mystic vision.

SB 3.11.18 — Maitreya said: O Vidura, the four millenniums are called the Satya-, Tretā-, Dvāpara- and Kali-yuga. The aggregate number of years of all of these combined is equal to twelve thousand years of the demigods.

SB 3.11.19 — The duration of the Satya millennium equals 4,800 years of the years of the demigods; the duration of the Tretā millennium equals 3,600 years of the demigods; the duration of the Dvāpara millennium equals 2,400 years; and that of the Kali millennium is 1,200 years of the demigods.

SB 3.11.20 — The transitional periods before and after every millennium, which are a few hundred years as aforementioned, are known as yuga-sandhyās, or the conjunctions of two millenniums, according to the expert astronomers. In those periods all kinds of religious activities are performed.

SB 3.11.21 — O Vidura, in the Satya millennium mankind properly and completely maintained the principles of religion, but in other millenniums religion gradually decreased by one part as irreligion was proportionately admitted.

SB 3.11.22 — Outside of the three planetary systems [Svarga, Martya and Pātāla], the four yugas multiplied by one thousand comprise one day on the planet of Brahmā. A similar period comprises a night of Brahmā, in which the creator of the universe goes to sleep.

SB 3.11.23 — After the end of Brahmā’s night, the creation of the three worlds begins again in the daytime of Brahmā, and they continue to exist through the life durations of fourteen consecutive Manus, or fathers of mankind.

SB 3.11.24 — Each and every Manu enjoys a life of a little more than seventy-one sets of four millenniums.

SB 3.11.25 — After the dissolution of each and every Manu, the next Manu comes in order, along with his descendants, who rule over the different planets; but the seven famous sages, and demigods like Indra and their followers, such as the Gandharvas, all appear simultaneously with Manu.

SB 3.11.26 — In the creation, during Brahmā’s day, the three planetary systems — Svarga, Martya and Pātāla — revolve, and the inhabitants, including the lower animals, human beings, demigods and Pitās, appear and disappear in terms of their fruitive activities.

SB 3.11.27 — In each and every change of Manu, the Supreme Personality of Godhead appears by manifesting His internal potency in different incarnations, as Manu and others. Thus He maintains the universe by discovered power.

SB 3.11.28 — At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time, the innumerable living entities remain merged in that dissolution, and everything is silent.

SB 3.11.29 — When the night of Brahmā ensues, all the three worlds are out of sight, and the sun and the moon are without glare, just as in the due course of an ordinary night.

SB 3.11.30 — The devastation takes place due to the fire emanating from the mouth of Saṅkarṣaṇa, and thus great sages like Bhṛgu and other inhabitants of Maharloka transport themselves to Janaloka, being distressed by the warmth of the blazing fire which rages through the three worlds below.

SB 3.11.31 — At the beginning of the devastation all the seas overflow, and hurricane winds blow very violently. Thus the waves of the seas become ferocious, and in no time at all the three worlds are full of water.

SB 3.11.32 — The Supreme Lord, the Personality of Godhead, lies down in the water on the seat of Ananta, with His eyes closed, and the inhabitants of the Janaloka planets offer unto the Lord their glorious prayers with folded hands.

SB 3.11.33 — Thus the process of the exhaustion of the duration of life exists for every one of the living beings, including Lord Brahmā. One's life endures for only one hundred years, in terms of the times in the different planets.

SB 3.11.34 — The one hundred years of Brahmā's life are divided into two parts, the first half and the second half. The first half of the duration of Brahmā's life is already over, and the second half is now current.

SB 3.11.35 — In the beginning of the first half of Brahmā's life, there was a millennium called Brāhma-kalpa, wherein Lord Brahmā appeared. The birth of the Vedas was simultaneous with Brahmā's birth.

SB 3.11.36 — The millennium which followed the first Brāhma millennium is known as the Pādma-kalpa because in that millennium the universal lotus flower grew out of the navel reservoir of water of the Personality of Godhead, Hari.

SB 3.11.37 — O descendant of Bharata, the first millennium in the second half of the life of Brahmā is also known as the Vārāha millennium because the Personality of Godhead appeared in that millennium as the hog incarnation.

SB 3.11.38 — The duration of the two parts of Brahmā's life, as above mentioned, is calculated to be equal to one nimeṣa [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe.

SB 3.11.39 — Eternal time is certainly the controller of different dimensions, from that of the atom up to the superdivisions of the duration of Brahmā's life; but, nevertheless, it is controlled by the Supreme. Time can control only those who are body conscious, even up to the Satyaloka or the other higher planets of the universe.

SB 3.11.40 — This phenomenal material world is expanded to a diameter of four billion miles, as a combination of eight material elements transformed into sixteen further categories, within and without, as follows.

SB 3.11.41 — The layers or elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.

SB 3.11.42 — The Supreme Personality of Godhead, Śrī Kṛṣṇa, is therefore said to be the original cause of all causes. Thus the spiritual abode of Viṣṇu is eternal without a doubt, and it is also the abode of Mahā-Viṣṇu, the origin of all manifestations.

## SB 3.12: Creation of the Kumāras and Others

SB 3.12.1 — Śrī Maitreya said: O learned Vidura, so far I have explained to you the glories of the form of the Supreme Personality of Godhead in His feature of kāla. Now you can hear from me about the creation of Brahmā, the reservoir of all Vedic knowledge.

SB 3.12.2 — Brahmā first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity.

SB 3.12.3 — Seeing such a misleading creation as a sinful task, Brahmā did not feel much pleasure in his activity, and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation.

SB 3.12.4 — In the beginning, Brahmā created four great sages named Sanaka, Sananda, Sanātana and Sanat-kumāra. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semen's flowing upwards.

SB 3.12.5 — Brahmā spoke to his sons after generating them. "My dear sons," he said, "now generate progeny." But due to their being attached to Vāsudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

SB 3.12.6 — On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahmā, which he tried to control and not express.

SB 3.12.7 — Although he tried to curb his anger, it came out from between his eyebrows, and a child mixed blue and red was immediately generated.

SB 3.12.8 — After his birth he began to cry: O destiny maker, teacher of the universe, kindly designate my name and place.

SB 3.12.9 — The all-powerful Brahmā, who was born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire.

SB 3.12.10 — Thereafter Brahmā said: O chief of the demigods, you shall be called by the name Rudra by all people because you have so anxiously cried.

SB 3.12.11 — My dear boy, I have already selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon and austerity.

SB 3.12.12 — Lord Brahmā said: My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata.

SB 3.12.13 — O Rudra, you also have eleven wives, called the Rudrāṇīs, and they are as follows: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvatī, Svadhā and Dīksā.

SB 3.12.14 — My dear boy, you may now accept all the names and places designated for you and your different wives, and since you are now one of the masters of the living entities, you may increase the population on a large scale.

SB 3.12.15 — The most powerful Rudra, whose bodily color was blue mixed with red, created many offspring exactly resembling him in features, strength and furious nature.

SB 3.12.16 — The sons and grandsons generated by Rudra were unlimited in number, and when they assembled together they attempted to devour the entire universe. When Brahmā, the father of the living entities, saw this, he became afraid of the situation.

SB 3.12.17 — Brahmā told Rudra: O best among the demigods, there is no need for you to generate living entities of this nature. They have begun to devastate everything on all sides with the fiery flames from their eyes, and they have even attacked me.

SB 3.12.18 — My dear son, you had better situate yourself in penance, which is auspicious for all living entities and which will bring all benediction upon you. By penance only shall you be able to create the universe as it was before.

SB 3.12.19 — By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses.

SB 3.12.20 — Śrī Maitreya said: Thus Rudra, having been ordered by Brahmā, circumambulated his father, the master of the Vedas. Addressing him with words of assent, he entered the forest to perform austere penances.

SB 3.12.21 — Brahmā, who was empowered by the Supreme Personality of Godhead, thought of generating living entities and begot ten sons for the extension of the generations.

SB 3.12.22 — Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa, and the tenth son, Nārada, were thus born.

SB 3.12.23 — Nārada was born from the deliberation of Brahmā, which is the best part of the body. Vasiṣṭha was born from his breathing, Dakṣa from a thumb, Bhṛgu from his touch, and Kratu from his hand.

SB 3.12.24 — Pulastya was generated from the ears, Aṅgirā from the mouth, Atri from the eyes, Marīci from the mind and Pulaha from the navel of Brahmā.

SB 3.12.25 — Religion was manifested from the breast of Brahmā, wherein is seated the Supreme Personality of Godhead Nārāyaṇa, and irreligion appeared from his back, where horrible death takes place for the living entity.

SB 3.12.26 — Lust and desire became manifested from the heart of Brahmā, anger from between his eyebrows, greed from between his lips, the power of speaking from his mouth, the ocean from his penis, and low and abominable activities from his anus, the source of all sins.

SB 3.12.27 — Sage Kardama, husband of the great Devahūti, was manifested from the shadow of Brahmā. Thus all became manifested from either the body or the mind of Brahmā.

SB 3.12.28 — O Vidura, we have heard that Brahmā had a daughter named Vāk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.

SB 3.12.29 — Thus, finding their father so deluded in an act of immorality, the sages headed by Marīci, all sons of Brahmā, spoke as follows with great respect.

SB 3.12.30 — O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?

SB 3.12.31 — Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.

SB 3.12.32 — Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.

SB 3.12.33 — The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons speaking in that way, became very much ashamed and at once gave up the body he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.

SB 3.12.34 — Once upon a time, when Brahmā was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.

SB 3.12.35 — The four kinds of paraphernalia for conducting the fire sacrifice became manifest: the performer [the chanter], the offerer, the fire, and the action performed in terms of the supplementary Vedas. Also the four principles of religiosity [truth, austerity, mercy and cleanliness] and the duties in the four social orders all became manifest.

SB 3.12.36 — Vidura said: O great sage whose only wealth is penance, kindly explain to me how and with whose help Brahmā established the Vedic knowledge which emanated from his mouth.

SB 3.12.37 — Maitreya said: Beginning from the front face of Brahmā, gradually the four Vedas — Ṛk, Yajur, Sāma and Atharva — became manifest. Thereafter, Vedic hymns which had not been pronounced before, priestly rituals, the subject matters of the recitation, and transcendental activities were all established, one after another.

SB 3.12.38 — He also created the medical science, military art, musical art and architectural science, all from the Vedas. They all emanated one after another, beginning from the front face.

SB 3.12.39 — Then he created the fifth Veda — the Purāṇas and the histories — from all his mouths, since he could see all the past, present and future.

SB 3.12.40 — All the different varieties of fire sacrifices [śoḍaśī, uktha, purīṣi, agniṣṭoma, āptoryāma, atirātra, vājapeya and gosava] became manifested from the eastern mouth of Brahmā.

SB 3.12.41 — Education, charity, penance and truth are said to be the four legs of religion, and to learn this there are four orders of life with different classifications of castes according to vocation. Brahmā created all these in systematic order.

SB 3.12.42 — Then the thread ceremony for the twice-born was inaugurated, as were the rules to be followed for at least one year after acceptance of the Vedas, rules for observing complete abstinence from sex life, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood without anyone's cooperation by picking up rejected grains.

SB 3.12.43 — The four divisions of retired life are the vaikhānasas, vālakhilyas, audumbaras and phenapas. The four divisions of the renounced order of life are the kuṭīcakas, bahvadas, harisas and niṣkriyas. All these were manifested from Brahmā.

SB 3.12.44 — The science of logical argument, the Vedic goals of life, and also law and order, moral codes and the celebrated hymns bhūḥ, bhuvaḥ and svah all became manifested from the mouths of Brahmā, and the praṇava omkāra was manifested from his heart.

SB 3.12.45 — Thereafter the art of literary expression, uṣṇik, was generated from the hairs on the body of the almighty Prajāpati. The principal Vedic hymn, gāyatrī, was generated from the skin, triṣṭup from the flesh, anuṣṭup from the veins, and jagatī from the bones of the lord of the living entities.

SB 3.12.46 — The art of writing verse, pañkti, became manifested from the bone marrow, and that of bṛhatī, another type of verse, was generated from the life-breath of the lord of the living entities.

SB 3.12.47 — Brahmā’s soul was manifested as the touch alphabets, his body as the vowels, his senses as the sibilant alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.

SB 3.12.48 — Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested. Brahmā is the complete form of the Absolute Truth and is invested with multifarious energies.

SB 3.12.49 — Thereafter Brahmā accepted another body, in which sex life was not forbidden, and thus he engaged himself in the matter of further creation.

SB 3.12.50 — O son of the Kurus, when Brahmā saw that in spite of the presence of sages of great potency there was no sufficient increase in population, he seriously began to consider how the population could be increased.

SB 3.12.51 — Brahmā thought to himself: Alas, it is wonderful that in spite of my being scattered all over, there is still insufficient population throughout the universe. There is no other cause for this misfortune but destiny.

SB 3.12.52 — While he was thus absorbed in contemplation and was observing the supernatural power, two other forms were generated from his body. They are still celebrated as the body of Brahmā.

SB 3.12.53 — The two newly separated bodies united together in a sexual relationship.

SB 3.12.54 — Out of them, the one who had the male form became known as the Manu named Svāyambhuva, and the woman became known as Śatarūpā, the queen of the great soul Manu.

SB 3.12.55 — Thereafter, by sex indulgence, they gradually increased generations of population one after another.

SB 3.12.56 — O son of Bharata, in due course of time he [Manu] begot in Śatarūpā five children — two sons, Priyavrata and Uttānapāda, and three daughters, Ākūti, Devahūti and Prasūti.

SB 3.12.57 — The father, Manu, handed over his first daughter, Ākūti, to the sage Ruci, the middle daughter, Devahūti, to the sage Kardama, and the youngest, Prasūti, to Dakṣa. From them, all the world filled with population.

### SB 3.13: The Appearance of Lord Varāha

SB 3.13.1 — Śrī Śukadeva Gosvāmī said: O King, after hearing all these most virtuous topics from the sage Maitreya, Vidura inquired further on the topics of the Supreme Personality of Godhead, which he adored to hear.

SB 3.13.2 — Vidura said: O great sage, what did Svāyambhuva, the dear son of Brahmā, do after obtaining his very loving wife?

SB 3.13.3 — O best of the virtuous, the original king of kings [Manu] was a great devotee of the Personality of Godhead Hari, and thus it is worth hearing of his sublime character and activities. Please describe them. I am very eager to hear.

SB 3.13.4 — Persons who hear from a spiritual master with great labor and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation.

SB 3.13.5 — Śrī Śukadeva Gosvāmī said: The Personality of Godhead, Śrī Kṛṣṇa, was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage

Maitreya was very pleased with Vidura's words, and, being influenced by his spirit, he attempted to speak.

SB 3.13.6 — The sage Maitreya said to Vidura: After his appearance, Manu, the father of mankind, along with his wife, thus addressed the reservoir of Vedic wisdom, Brahmā, with obeisances and folded hands.

SB 3.13.7 — You are the father of all living entities and the source of their subsistence because they are all born of you. Please order us how we may be able to render service unto you.

SB 3.13.8 — O worshipful one, please give us your direction for the execution of duty within our working capacity so that we can follow it for fame in this life and progress in the next.

SB 3.13.9 — Lord Brahmā said: My dear son, O lord of the world, I am very pleased with you, and I desire all blessings for both you and your wife. You have without reservation surrendered yourself unto me with your heart for my instructions.

SB 3.13.10 — O hero, your example is quite befitting a son in relationship with his father. This sort of adoration for the superior is required. One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity.

SB 3.13.11 — Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of yajña.

SB 3.13.12 — O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.

SB 3.13.13 — The Supreme Personality of Godhead, Janārdana [Lord Kṛṣṇa], is the form to accept all the results of sacrifice. If He is not satisfied, then one's labor for advancement is futile. He is the ultimate Self, and therefore one who does not satisfy Him certainly neglects his own interests.

SB 3.13.14 — Śrī Manu said: O all-powerful lord, O killer of all sins, I shall abide by your order. Now please let me know my place and that of the living entities born of me.

SB 3.13.15 — O master of the demigods, please attempt to lift the earth, which is merged in the great water, because it is the dwelling place for all the living entities. It can be done by your endeavor and by the mercy of the Lord.

SB 3.13.16 — Śrī Maitreya said: Thus, seeing the earth merged in the water, Brahmā gave his attention for a long time to how it could be lifted.

SB 3.13.17 — Brahmā thought: While I have been engaged in the process of creation, the earth has been inundated by a deluge and has gone down into the depths of the ocean. What can we do who are engaged in this matter of creation? It is best to let the Almighty Lord direct us.

SB 3.13.18 — O sinless Vidura, all of a sudden, while Brahmā was engaged in thinking, a small form of a boar came out of his nostril. The measurement of the creature was not more than the upper portion of a thumb.

SB 3.13.19 — O descendant of Bharata, while Brahmā was observing Him, that boar became situated in the sky in a wonderful manifestation as gigantic as a great elephant.

SB 3.13.20 — Struck with wonder at observing the wonderful boarlike form in the sky, Brahmā, with great brāhmaṇas like Marīci, as well as the Kumāras and Manu, began to argue in various ways.

SB 3.13.21 — Is this some extraordinary entity come in the pretense of a boar? It is very wonderful that He has come from my nose.

SB 3.13.22 — First of all this boar was seen no bigger than the tip of a thumb, and within a moment He was as large as a stone. My mind is perturbed. Is He the Supreme Personality of Godhead, Viṣṇu?

SB 3.13.23 — While Brahmā was deliberating with his sons, the Supreme Personality of Godhead, Viṣṇu, roared tumultuously like a great mountain.

SB 3.13.24 — The omnipotent Supreme Personality of Godhead enlivened Brahmā and the other highly elevated brāhmaṇas by again roaring with His uncommon voice, which echoed in all directions.

SB 3.13.25 — When the great sages and thinkers who are residents of Janaloka, Tapoloka and Satyaloka heard the tumultuous voice of Lord Boar, which was the all-auspicious sound of the all-merciful Lord, they chanted auspicious chants from the three Vedas.

SB 3.13.26 — Playing like an elephant, He entered into the water after roaring again in reply to the Vedic prayers by the great devotees. The Lord is the object of the Vedic prayers, and thus He understood that the devotees' prayers were meant for Him.

SB 3.13.27 — Before entering the water to rescue the earth, Lord Boar flew in the sky, slashing His tail, His hard hairs quivering. His very glance was luminous, and He scattered the clouds in the sky with His hooves and His glittering white tusks.

SB 3.13.28 — He was personally the Supreme Lord Viṣṇu and was therefore transcendental, yet because He had the body of a hog, He searched after the earth by smell. His tusks were fearful, and He glanced over the devotee-brāhmaṇas engaged in offering prayers. Thus He entered the water.

SB 3.13.29 — Diving into the water like a giant mountain, Lord Boar divided the middle of the ocean, and two high waves appeared as the arms of the ocean, which cried loudly as if praying to the Lord, “O Lord of all sacrifices, please do not cut me in two ! Kindly give me protection !”

SB 3.13.30 — Lord Boar penetrated the water with His hooves, which were like sharp arrows, and found the limits of the ocean, although it was unlimited. He saw the earth, the resting place for all living beings, lying as it was in the beginning of creation, and He personally lifted it.

SB 3.13.31 — Lord Boar very easily took the earth on His tusks and got it out of the water. Thus He appeared very splendid. Then, His anger glowing like the Sudarśana wheel, He immediately killed the demon [Hiranyaśā], although he tried to fight with the Lord.

SB 3.13.32 — Thereupon Lord Boar killed the demon within the water, just as a lion kills an elephant. The cheeks and tongue of the Lord became smeared with the blood of the demon, just as an elephant becomes reddish from digging in the purple earth.

SB 3.13.33 — Then the Lord, playing like an elephant, suspended the earth on the edge of His curved white tusks. He assumed a bluish complexion like that of a tamāla tree, and thus the sages, headed by Brahmā, could understand Him to be the Supreme Personality of Godhead and offered respectful obeisances unto the Lord.

SB 3.13.34 — All the sages uttered with great respect: O unconquerable enjoyer of all sacrifices, all glories and all victories unto You ! You are moving in Your form of the personified Vedas, and in the hair holes of Your body the oceans are submerged. For certain reasons [to uplift the earth] You have now assumed the form of a boar.

SB 3.13.35 — O Lord, Your form is worshipable by performances of sacrifice, but souls who are simply miscreants are unable to see it. All the Vedic hymns, Gāyatrī and others, are in the touch of Your skin. In Your bodily hairs is the kuśa grass, in Your eyes is the clarified butter, and in Your four legs are the four kinds of fruitive activities.

SB 3.13.36 — O Lord, Your tongue is a plate of sacrifice, Your nostril is another plate of sacrifice, in Your belly is the eating plate of sacrifice, and another plate of sacrifice is the holes of Your ears. In Your mouth is the Brahmā plate of sacrifice, Your throat is the plate of sacrifice known as soma, and whatever You chew is known as agni-hotra.

SB 3.13.37 — Moreover, O Lord, the repetition of Your appearance is the desire for all kinds of initiation. Your neck is the place for three desires, and Your tusks are the result of initiation and the end of all desires. Your tongue is the prior activities of initiation, Your head is the fire without sacrifice as well as the fire of worship, and Your living forces are the aggregate of all desires.

SB 3.13.38 — O Lord, Your semen is the sacrifice called soma-yajña. Your growth is the ritualistic performances of the morning. Your skin and touch sensations are the seven elements of the agniṣṭoma sacrifice. Your bodily joints are symbols of various other sacrifices performed in twelve days. Therefore You are the object of all sacrifices called soma and asoma, and You are bound by yajñas only.

SB 3.13.39 — O Lord, You are the Supreme Personality of Godhead and are worshipable by universal prayers, Vedic hymns and sacrificial ingredients. We offer our obeisances unto You. You can be realized by the pure mind freed from all visible and invisible material contamination. We offer our respectful obeisances to You as the supreme spiritual master of knowledge in devotional service.

SB 3.13.40 — O lifter of the earth, the earth with its mountains, which You have lifted with Your tusks, is situated as beautifully as a lotus flower with leaves sustained by an infuriated elephant just coming out of the water.

SB 3.13.41 — O Lord, as the peaks of great mountains become beautiful when decorated with clouds, Your transcendental body has become beautiful because of Your lifting the earth on the edge of Your tusks.

SB 3.13.42 — O Lord, for the residential purposes of all inhabitants, both moving and nonmoving, this earth is Your wife, and You are the supreme father. We offer our respectful obeisances unto You, along with mother earth, in whom You have invested Your own potency, just as an expert sacrificer puts fire in the arañi wood.

SB 3.13.43 — Who else but You, the Supreme Personality of Godhead, could deliver the earth from within the water? It is not very wonderful for You, however, because You acted most wonderfully in the creation of the universe. By Your energy You have created this wonderful cosmic manifestation.

SB 3.13.44 — O Supreme Lord, undoubtedly we are inhabitants of the most pious planets — the Jana, Tapas and Satya lokas — but still we have been purified by the drops of water sprinkled from Your shoulder hairs by the shaking of Your body.

SB 3.13.45 — O Lord, there is no limit to Your wonderful activities. Anyone who desires to know the limit of Your activities is certainly nonsensical. Everyone in this world is conditioned by the powerful mystic potencies. Please bestow Your causeless mercy upon these conditioned souls.

SB 3.13.46 — The sage Maitreya said: The Lord, being thus worshiped by all the great sages and transcendentalists, touched the earth with His hooves and placed it on the water.

SB 3.13.47 — In this manner the Personality of Godhead, Lord Viṣṇu, the maintainer of all living entities, raised the earth from within the water, and having placed it afloat on the water, He returned to His own abode.

SB 3.13.48 — If one hears and describes in a devotional service attitude this auspicious narration of Lord Boar, which is worthy of description, the Lord, who is within the heart of everyone, is very pleased.

SB 3.13.49 — Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone. By transcendental achievement one understands everything else to be insignificant. One who engages in transcendental loving service is elevated to the highest perfectional stage by the Lord Himself, who is seated in everyone's heart.

SB 3.13.50 — Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead's activities, which by itself can deliver one from all material pangs?

## SB 3.14: Pregnancy of Diti in the Evening

SB 3.14.1 — Śukadeva Gosvāmī said: After hearing from the great sage Maitreya about the Lord's incarnation as Varāha, Vidura, who had taken a vow, begged him with folded hands to please narrate further transcendental activities of the Lord, since he [Vidura] did not yet feel satisfied.

SB 3.14.2 — Śrī Vidura said: O chief amongst the great sages, I have heard by disciplic succession that Hiranyākṣa, the original demon, was slain by the same form of sacrifices, the Personality of Godhead [Lord Boar].

SB 3.14.3 — What was the reason, O brāhmaṇa, for the fight between the demon king and Lord Boar while the Lord was lifting the earth as His pastime?

SB 3.14.4 — My mind has become very inquisitive, and therefore I am not satisfied with hearing the narration of the Lord’s appearance. Please, therefore, speak more and more to a devotee who is faithful.

SB 3.14.5 — The great sage Maitreya said: O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die.

SB 3.14.6 — By hearing these topics from the sage [Nārada], the son of King Uttānapāda [Dhruva] was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death.

SB 3.14.7 — This history of the fight between the Lord as a boar and the demon Hiranyākṣa was heard by me in a year long ago as it was described by the foremost of the demigods, Brahmā, when he was questioned by the other demigods.

SB 3.14.8 — Diti, daughter of Dakṣa, being afflicted with sex desire, begged her husband, Kaśyapa, the son of Marīci, to have intercourse with her in the evening in order to beget a child.

SB 3.14.9 — The sun was setting, and the sage was sitting in trance after offering oblations to the Supreme Personality of Godhead, Viṣṇu, whose tongue is the sacrificial fire.

SB 3.14.10 — In that place the beautiful Diti expressed her desire: O learned one, Cupid is taking his arrows and distressing me forcibly, as a mad elephant troubles a banana tree.

SB 3.14.11 — Therefore you should be kind towards me by showing me complete mercy. I desire to have sons, and I am much distressed by seeing the opulence of my co-wives. By performing this act, you will become happy.

SB 3.14.12 — A woman is honored in the world by the benediction of her husband, and a husband like you will become famous by having children because you are meant for the expansion of living entities.

SB 3.14.13 — In days long ago, our father, the most opulent Dakṣa, who was affectionate to his daughters, asked each of us separately whom we would prefer to select as our husband.

SB 3.14.14 — Our well-wishing father, Dakṣa, after knowing our intentions, handed over thirteen of his daughters unto you, and since then we have all been faithful.

SB 3.14.15 — O lotus-eyed one, kindly bless me by fulfilling my desire. When someone in distress approaches a great person, his pleas should never go in vain.

SB 3.14.16 — O hero [Vidura], Diti, being thus afflicted by the contamination of lust, and therefore poor and talkative, was pacified by the son of Marīci in suitable words.

SB 3.14.17 — O afflicted one, I shall forthwith gratify whatever desire is dear to you, for who else but you is the source of the three perfections of liberation ?

SB 3.14.18 — As one can cross over the ocean with seagoing vessels, one can cross the dangerous situation of the material ocean by living with a wife.

SB 3.14.19 — O respectful one, a wife is so helpful that she is called the better half of a man's body because of her sharing in all auspicious activities. A man can move without anxiety entrusting all responsibilities to his wife.

SB 3.14.20 — As a fort commander very easily conquers invading plunderers, by taking shelter of a wife one can conquer the senses, which are unconquerable in the other social orders.

SB 3.14.21 — O queen of the home, we are not able to act like you, nor could we repay you for what you have done, even if we worked for our entire life or even after death. To repay you is not possible, even for those who are admirers of personal qualities.

SB 3.14.22 — Even though it is not possible to repay you, I shall satisfy your sex desire immediately for the sake of begetting children. But you must wait for only a few seconds so that others may not reproach me.

SB 3.14.23 — This particular time is most inauspicious because at this time the horrible-looking ghosts and constant companions of the lord of the ghosts are visible.

SB 3.14.24 — Lord Śiva, the king of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.

SB 3.14.25 — Lord Śiva's body is reddish, and he is unstained, but he is covered with ashes. His hair is dusty from the whirlwind dust of the burning crematorium. He is the younger brother of your husband, and he sees with his three eyes.

SB 3.14.26 — Lord Śiva regards no one as his relative, yet there is no one who is not connected with him. He does not regard anyone as very favorable or abominable. We respectfully worship the remnants of his foodstuff, and we vow to accept what is rejected by him.

SB 3.14.27 — Although no one in the material world is equal to or greater than Lord Śiva, and although his unimpeachable character is followed by great souls to dismantle the mass of nescience, he nevertheless remains as if a devil to give salvation to all devotees of the Lord.

SB 3.14.28 — Unfortunate, foolish persons, not knowing that he is engaged in his own self, laugh at him. Such foolish persons engage in maintaining the body — which is eatable by dogs — with dresses, ornaments, garlands and ointments.

SB 3.14.29 — Demigods like Brahmā also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.

SB 3.14.30 — Maitreya said: Diti was thus informed by her husband, but she was pressed by Cupid for sexual satisfaction. She caught hold of the clothing of the great brāhmaṇa sage, just like a shameless public prostitute.

SB 3.14.31 — Understanding his wife's purpose, he was obliged to perform the forbidden act, and thus after offering his obeisances unto worshipable fate, he lay with her in a secluded place.

SB 3.14.32 — Thereafter the brāhmaṇa took his bath in the water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gāyatrī hymns within his mouth.

SB 3.14.33 — O son of the Bharata family, Diti, after this, went nearer to her husband, her face lowered because of her faulty action. She spoke as follows.

SB 3.14.34 — The beautiful Diti said: My dear brāhmaṇa, kindly see that my embryo is not killed by Lord Śiva, the lord of all living entities, because of the great offense I have committed against him.

SB 3.14.35 — Let me offer my obeisances unto the angry Lord Śiva, who is simultaneously the very ferocious great demigod and the fulfiller of all material desires. He is all-auspicious and forgiving, but his anger can immediately move him to chastise.

SB 3.14.36 — Let him be pleased with us, since he is my brother-in-law, the husband of my sister Satī. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.

SB 3.14.37 — Maitreya said: The great sage Kaśyapa thus addressed his wife, who was trembling because of fear that her husband was offended. She understood that he had been dissuaded from his daily duties of offering evening prayers, yet she desired the welfare of her children in the world.

SB 3.14.38 — The learned Kaśyapa said: Because of your mind's being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.

SB 3.14.39 — O haughty one, you will have two contemptuous sons born of your condemned womb. Unlucky woman, they will cause constant lamentation to all the three worlds!

SB 3.14.40 — They will kill poor, faultless living entities, torture women and enrage the great souls.

SB 3.14.41 — At that time the Lord of the universe, the Supreme Personality of Godhead, who is the well-wisher of all living entities, will descend and kill them, just as Indra smashes the mountains with his thunderbolts.

SB 3.14.42 — Diti said: It is very good that my sons will be magnanimously killed by the arms of the Personality of Godhead with His Sudarśana weapon. O my husband, may they never be killed by the wrath of the brāhmaṇa devotees.

SB 3.14.43 — A person who is condemned by a brāhmaṇa or is always fearful to other living entities is not favored either by those who are already in hell or by those in the species in which he is born.

SB 3.14.44-45 — The learned Kaśyapa said: Because of your lamentation, penitence and proper deliberation, and also because of your unflinching faith in the Supreme Personality of Godhead and your adoration for Lord Śiva and me, one of the sons [Prahlāda] of your son [Hiranyakaśipu] will be an approved devotee of the Lord, and his fame will be broadcast equally with that of the Personality of Godhead.

SB 3.14.46 — In order to follow in his footsteps, saintly persons will try to emulate his character by practicing freedom from animosity, just as the purifying processes rectify gold of inferior quality.

SB 3.14.47 — Everyone will be pleased with him because the Personality of Godhead, the supreme controller of the universe, is always satisfied with a devotee who does not wish for anything beyond Him.

SB 3.14.48 — That topmost devotee of the Lord will have expanded intelligence and expanded influence and will be the greatest of the great souls. Due to matured devotional service, he will certainly be situated in transcendental ecstasy and will enter the spiritual sky after quitting this material world.

SB 3.14.49 — He will be a virtuously qualified reservoir of all good qualities; he will be jolly and happy in others' happiness, distressed in others' distress, and will have no enemies. He will be a destroyer of the lamentation of all the universes, like the pleasant moon after the summer sun.

SB 3.14.50 — Your grandson will be able to see, inside and outside, the Supreme Personality of Godhead, whose wife is the beautiful goddess of fortune. The Lord can assume the form desired by the devotee, and His face is always beautifully decorated with earrings.

SB 3.14.51 — The sage Maitreya said: Hearing that her grandson would be a great devotee and that her sons would be killed by Kṛṣṇa, Diti was highly pleased in mind.

## SB 3.15: Description of the Kingdom of God

SB 3.15.1 — Śrī Maitreya said: My dear Vidura, Diti, the wife of the sage Kaśyapa, could understand that the sons within her womb would be a cause of disturbance to the demigods. As such, she continuously bore the powerful semen of Kaśyapa Muni, which was meant to give trouble to others, for one hundred years.

SB 3.15.2 — By the force of the pregnancy of Diti, the light of the sun and moon was impaired in all the planets, and the demigods of various planets, being disturbed by that force, asked the creator of the universe, Brahmā, “What is this expansion of darkness in all directions?”

SB 3.15.3 — The fortunate demigods said: O great one, just see this darkness, which you know very well and which is causing us anxieties. Because the influence of time cannot touch you, there is nothing unmanifest before you.

SB 3.15.4 — O god of the demigods, sustainer of the universe, head jewel of all the demigods in other planets, you know the intentions of all living entities, in both the spiritual and material worlds.

SB 3.15.5 — O original source of strength and scientific knowledge, all obeisances unto you! You have accepted the differentiated mode of passion from the Supreme Personality of Godhead. With the help of external energy you are born of the unmanifested source. All obeisances unto you!

SB 3.15.6 — O lord, all these planets exist within your self, and all the living entities are generated from you. Therefore you are the cause of this universe, and anyone who meditates upon you without deviation attains devotional service.

SB 3.15.7 — There is no defeat in this material world for persons who control the mind and senses by controlling the breathing process and who are therefore experienced, mature mystics. This is because by such perfection in yoga they have attained your mercy.

SB 3.15.8 — All the living entities within the universe are conducted by the Vedic directions, as a bull is directed by the rope attached to its nose. No one can violate the rules laid down in the Vedic literatures. To the chief person, who has contributed the Vedas, we offer our respect!

SB 3.15.9 — The demigods prayed to Brahmā: Please look upon us mercifully, for we have fallen into a miserable condition; because of the darkness, all our work has been suspended.

SB 3.15.10 — As fuel overloads a fire, so the embryo created by the semen of Kaśyapa in the womb of Diti has caused complete darkness throughout the universe.

SB 3.15.11 — Śrī Maitreya said: Thus Lord Brahmā, who is understood by transcendental vibration, tried to satisfy the demigods, being pleased with their words of prayer.

SB 3.15.12 — Lord Brahmā said: My four sons Sanaka, Sanātana, Sanandana and Sanat-kumāra, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.

SB 3.15.13 — After thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikuṇṭhas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.

SB 3.15.14 — In the Vaikuṇṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

SB 3.15.15 — In the Vaikuṇṭha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees.

SB 3.15.16 — In those Vaikuṇṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṇṭha planets is spiritual and personal.

SB 3.15.17 — In the Vaikuṇṭha planets the inhabitants fly in their airplanes, accompanied by their wives and consorts, and eternally sing of the character and activities of the Lord, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming mādhavī flowers, which are fragrant and laden with honey.

SB 3.15.18 — When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.

SB 3.15.19 — Although flowering plants like the mandāra, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāgakesāra, bakula, lily and pārijāta are full of transcendental fragrance, they are still conscious of the austerities performed by tulasi, for tulasi is given special preference by the Lord, who garlands Himself with tulasi leaves.

SB 3.15.20 — The inhabitants of Vaikuṇṭha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms.

SB 3.15.21 — The ladies in the Vaikuṇṭha planets are as beautiful as the goddess of fortune herself. Such transcendently beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.

SB 3.15.22 — The goddesses of fortune worship the Lord in their own gardens by offering tulasi leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to

the Lord, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces.

SB 3.15.23 — It is very much regrettable that unfortunate people do not discuss the description of the Vaikuṇṭha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of Vaikuṇṭha and take to talk of the material world are thrown into the darkest region of ignorance.

SB 3.15.24 — Lord Brahmā said: My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature.

SB 3.15.25 — Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.

SB 3.15.26 — Thus the great sages Sanaka, Sanātana, Sanandana and Sanat-kumāra, upon reaching the above-mentioned Vaikuṇṭha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuṇṭha and was predominated by the Supreme Personality of Godhead.

SB 3.15.27 — After passing through the six entrances of Vaikuṇṭha-purī, the Lord's residence, without feeling astonishment at all the decorations, they saw at the seventh gate two shining beings of the same age, armed with maces and adorned with most valuable jewelry, earrings, diamonds, helmets, garments, etc.

SB 3.15.28 — The two doormen were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue arms. From their arched eyebrows, discontented nostrils and reddish eyes, they appeared somewhat agitated.

SB 3.15.29 — The great sages, headed by Sanaka, had opened doors everywhere. They had no idea of "ours" and "theirs." With open minds, they entered the seventh door out of their own will, just as they had passed through the six other doors, which were made of gold and diamonds.

SB 3.15.30 — The four boy-sages, who had nothing to cover their bodies but the atmosphere, looked only five years old, even though they were the oldest of all living creatures and had

realized the truth of the self. But when the porters, who happened to possess a disposition quite unpalatable to the Lord, saw the sages, they blocked their way with their staffs, despising their glories, although the sages did not deserve such treatment at their hands.

SB 3.15.31 — When the Kumāras, although by far the fittest persons, were thus forbidden entrance by the two chief doorkeepers of Śrī Hari while other divinities looked on, their eyes suddenly turned red because of anger due to their great eagerness to see their most beloved master, Śrī Hari, the Personality of Godhead.

SB 3.15.32 — The sages said: Who are these two persons who have developed such a discordant mentality even though they are posted in the service of the Lord in the highest position and are expected to have developed the same qualities as the Lord? How are these two persons living in Vaikuṇṭha? Where is the possibility of an enemy's coming into this kingdom of God? The Supreme Personality of Godhead has no enemy. Who could be envious of Him? Probably these two persons are imposters; therefore they suspect others to be like themselves.

SB 3.15.33 — In the Vaikuṇṭha world there is complete harmony between the residents and the Supreme Personality of Godhead, just as there is complete harmony within space between the big and the small skies. Why then is there a seed of fear in this field of harmony? These two persons are dressed like inhabitants of Vaikuṇṭha, but wherefrom can their disharmony come into existence?

SB 3.15.34 — Therefore let us consider how these two contaminated persons should be punished. The punishment should be apt, for thus benefit can eventually be bestowed upon them. Since they find duality in the existence of Vaikuṇṭha life, they are contaminated and should be removed from this place to the material world, where the living entities have three kinds of enemies.

SB 3.15.35 — When the doormen of Vaikuṇṭhaloka, who were certainly devotees of the Lord, found that they were going to be cursed by the brāhmaṇas, they at once became very much afraid and fell down at the feet of the brāhmaṇas in great anxiety, for a brāhmaṇa's curse cannot be counteracted by any kind of weapon.

SB 3.15.36 — After being cursed by the sages, the doormen said: It is quite apt that you have punished us for neglecting to respect sages like you. But we pray that due to your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward.

SB 3.15.37 — At that very moment, the Lord, who is called Padmanābha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by

His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages.

SB 3.15.38 — The sages, headed by Sanaka Ṛṣi, saw that the Supreme Personality of Godhead, Viṣṇu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a cāmara fan, the white bunches of hair moved very gently, like two swans, and due to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind.

SB 3.15.39 — The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone's benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord's beautiful bodily color is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.

SB 3.15.40 — He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrists were graced with bracelets, and He rested one of His hands on the shoulder of Garuḍa, His carrier, and twirled a lotus with another hand.

SB 3.15.41 — His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.

SB 3.15.42 — The exquisite beauty of Nārāyaṇa, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Śiva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.

SB 3.15.43 — When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.

SB 3.15.44 — The Lord's beautiful face appeared to them like the inside of a blue lotus, and the Lord's smile appeared to be a blossoming jasmine flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails

of His lotus feet, which resembled rubies. Thus they viewed the Lord's transcendental body again and again, and so they finally achieved meditation on the Lord's personal feature.

SB 3.15.45 — This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogīs in meditation. It is not imaginary but factual, as proved by great yogīs. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.

SB 3.15.46 — The Kumāras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahmā, through the ears have now been actually realized by Your kind appearance.

SB 3.15.47 — We know that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental, eternal form of Your personality can be understood only by Your mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.

SB 3.15.48 — Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

SB 3.15.49 — O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasi leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

SB 3.15.50 — O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it.

## SB 3.16: The Two Doorkeepers of Vaikunṭha, Jaya and Vijaya, Cursed by the Sages

SB 3.16.1 — Lord Brahmā said: After thus congratulating the sages for their nice words, the Supreme Personality of Godhead, whose abode is in the kingdom of God, spoke as follows.

SB 3.16.2 — The Personality of Godhead said: These attendants of Mine, Jaya and Vijaya by name, have committed a great offense against you because of ignoring Me.

SB 3.16.3 — O great sages, I approve of the punishment that you who are devoted to Me have meted out to them.

SB 3.16.4 — To Me, the brāhmaṇa is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself; therefore I seek your forgiveness for the incident that has arisen.

SB 3.16.5 — A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin.

SB 3.16.6 — Anyone in the entire world, even down to the cāṇḍāla, who lives by cooking and eating the flesh of the dog, is immediately purified if he takes bath in hearing through the ear the glorification of My name, fame, etc. Now you have realized Me without doubt; therefore I will not hesitate to lop off My own arm if its conduct is found hostile to you.

SB 3.16.7 — The Lord continued: Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin and I have acquired such a disposition that the goddess of fortune does not leave Me, even though I have no attachment for her, while others praise her beauty and observe sacred vows to secure from her even a slight favor.

SB 3.16.8 — I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the brāhmaṇas who have dedicated to Me the results of their activities and who are ever satisfied with My prasāda.

SB 3.16.9 — I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Śiva, who bears it on his head. If I can take the dust of the feet of the Vaiṣṇava on My head, who will refuse to do the same?

SB 3.16.10 — The brāhmaṇas, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look upon these as distinct from

Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamarāja, the superintendent of sinful persons.

SB 3.16.11 — On the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the brāhmaṇas, even though the brāhmaṇas utter harsh words. They look upon the brāhmaṇas as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you.

SB 3.16.12 — These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.

SB 3.16.13 — Brahmā continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord’s lovely and illuminating speech, which was like a series of Vedic hymns.

SB 3.16.14 — The Lord’s excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide-open ears and pondered it as well. But although hearing, they could not understand what He intended to do.

SB 3.16.15 — The four brāhmaṇa sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multiglories of the Supreme Personality through His internal potency, *yoga-māyā*.

SB 3.16.16 — The sages said: O Supreme Personality of Godhead, we are unable to know what You intend for us to do, for even though You are the supreme ruler of all, You speak in our favor as if we had done something good for You.

SB 3.16.17 — O Lord, You are the supreme director of the brahminical culture. Your considering the brāhmaṇas to be in the highest position is Your example for teaching others. Actually You are the supreme worshipable Deity, not only for the gods but for the brāhmaṇas also.

SB 3.16.18 — You are the source of the eternal occupation of all living entities, and by Your multimanifestations of Personalities of Godhead, You have always protected religion. You are the supreme objective of religious principles, and in our opinion You are inexhaustible and unchangeable eternally.

SB 3.16.19 — Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others.

SB 3.16.20 — The goddess of fortune, Lakṣmī, the dust of whose feet is worn on the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasi leaves offered at Your feet by some blessed devotee.

SB 3.16.21 — O Lord, You are exceedingly attached to the activities of Your pure devotees, yet You are never attached to the goddesses of fortune who constantly engage in Your transcendental loving service. How can You be purified, therefore, by the dust of the path traversed by the brāhmaṇas, and how can You be glorified or made fortunate by the marks of Śrīvatsa on Your chest?

SB 3.16.22 — O Lord, You are the personification of all religion. Therefore You manifest Yourself in three millenniums, and thus You protect this universe, which consists of animate and inanimate beings. By Your grace, which is of pure goodness and is the bestower of all blessings, kindly drive away the elements of rajas and tamas for the sake of the demigods and twice-born.

SB 3.16.23 — O Lord, You are the protector of the highest of the twice-born. If You do not protect them by offering worship and mild words, then certainly the auspicious path of worship will be rejected by people in general, who act on the strength and authority of Your Lordship.

SB 3.16.24 — Dear Lord, You never want the auspicious path to be destroyed, for You are the reservoir of all goodness. Just to benefit people in general, You destroy the evil element by Your mighty potency. You are the proprietor of the three creations and the maintainer of the entire universe. Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes.

SB 3.16.25 — O Lord, whatever punishment You wish to award to these two innocent persons, or also to us, we shall accept without duplicity. We understand that we have cursed two faultless persons.

SB 3.16.26 — The Lord replied: O brāhmaṇas, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demoniac family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly.

SB 3.16.27 — Lord Brahmā said: After seeing the Lord of Vaikuṇṭha, the Supreme Personality of Godhead, in the self-illuminated Vaikuṇṭha planet, the sages left that transcendental abode.

SB 3.16.28 — The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaiṣṇava.

SB 3.16.29 — The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas' curse, I would not do so. On the contrary, it has My approval.

SB 3.16.30 — This departure from Vaikuṇṭha was foretold by Lakṣmī, the goddess of fortune. She was very angry because when she left My abode and then returned, you stopped her at the gate while I was sleeping.

SB 3.16.31 — The Lord assured the two Vaikuṇṭha inhabitants, Jaya and Vijaya: By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brāhmaṇas and within a very short time return to Me.

SB 3.16.32 — After thus speaking at the door of Vaikuṇṭha, the Lord returned to His abode, where there are many celestial airplanes and all-surpassing wealth and splendor.

SB 3.16.33 — But those two gatekeepers, the best of the demigods, their beauty and luster diminished by the curse of the brāhmaṇas, became morose and fell from Vaikuṇṭha, the abode of the Supreme Lord.

SB 3.16.34 — Then, as Jaya and Vijaya fell from the Lord's abode, a great roar of disappointment arose from all the demigods, who were sitting in their splendid airplanes.

SB 3.16.35 — Lord Brahmā continued: Those two principal doorkeepers of the Personality of Godhead have now entered the womb of Diti, the powerful semen of Kaśyapa Muni having covered them.

SB 3.16.36 — It is the prowess of these twin asuras [demons] that has disturbed you, for it has minimized your power. There is no remedy within my power, however, for it is the Lord Himself who desires to do all this.

SB 3.16.37 — My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, *yoga-māyā*, cannot be easily understood even by the masters of yoga. That most ancient

person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?

### **SB 3.17: Victory of Hiranyakṣa Over All the Directions of the Universe**

SB 3.17.1 — Śrī Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahmā, who was born from Viṣṇu. Thus they all returned to their respective planets.

SB 3.17.2 — The virtuous lady Diti had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.

SB 3.17.3 — On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.

SB 3.17.4 — There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.

SB 3.17.5 — There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their ensigns.

SB 3.17.6 — The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.

SB 3.17.7 — The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.

SB 3.17.8 — Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like those of rattling chariots emerged from the mountain caves.

SB 3.17.9 — In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

SB 3.17.10 — Raising their necks, dogs cried here and there, now in the manner of singing and now of wailing.

SB 3.17.11 — O Vidura, the asses ran hither and thither in herds, striking the earth with their hard hooves and wildly braying.

SB 3.17.12 — Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.

SB 3.17.13 — Cows, terrified, yielded blood in place of milk, clouds rained pus, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.

SB 3.17.14 — Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.

SB 3.17.15 — Marking these and many other omens of evil times, everyone but the four sage sons of Brahmā, who were aware of the fall of Jaya and Vijaya and of their birth as Diti's sons, was seized with fear. They did not know the secrets of these portents and thought that the dissolution of the universe was at hand.

SB 3.17.16 — These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steel-like frames which began to grow just like two great mountains.

SB 3.17.17 — Their bodies became so tall that they seemed to kiss the sky with the crests of their gold crowns. They blocked the view of all directions and while walking shook the earth at every step. Their arms were adorned with brilliant bracelets, and they stood as if covering the sun with their waists, which were bound with excellent and beautiful girdles.

SB 3.17.18 — Prajāpati Kaśyapa, the creator of the living entities, gave his twin sons their names; the one who was born first he named Hiranyākṣa, and the one who was first conceived by Diti he named Hiranyakaśipu.

SB 3.17.19 — The elder child, Hiranyakaśipu, was unafraid of death from anyone within the three worlds because he received a benediction from Lord Brahmā. He was proud and puffed up due to this benediction and was able to bring all three planetary systems under his control.

SB 3.17.20 — His younger brother, Hiranyākṣa, was always ready to satisfy his elder brother by his activities. Hiranyākṣa took a club on his shoulder and traveled all over the universe with a fighting spirit just to satisfy Hiranyakasipu.

SB 3.17.21 — Hiranyākṣa's temper was difficult to control. He had anklets of gold tinkling about his feet, he was adorned with a gigantic garland, and he rested his huge mace on one of his shoulders.

SB 3.17.22 — His mental and bodily strength as well as the boon conferred upon him had made him proud. He feared death at the hands of no one, and there was no checking him. The gods, therefore, were seized with fear at his very sight, and they hid themselves even as snakes hide themselves for fear of Garuḍa.

SB 3.17.23 — On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.

SB 3.17.24 — After returning from the heavenly kingdom, the mighty demon, who was like an elephant in wrath, for the sake of sport dived into the deep ocean, which was roaring terribly.

SB 3.17.25 — On his entering the ocean, the aquatic animals who formed the host of Varuṇa were stricken with fear and ran far away. Thus Hiranyākṣa showed his splendor without dealing a blow.

SB 3.17.26 — Moving about in the ocean for many, many years, the mighty Hiranyākṣa smote the gigantic wind-tossed waves again and again with his iron mace and reached Vibhāvarī, the capital of Varuṇa.

SB 3.17.27 — Vibhāvarī is the home of Varuṇa, lord of the aquatic creatures and guardian of the lower regions of the universe, where the demons generally reside. There Hiranyākṣa fell at Varuṇa's feet like a lowborn man, and to make fun of him he said with a smile, "Give me battle, O Supreme Lord!"

SB 3.17.28 — You are the guardian of an entire sphere and a ruler of wide fame. Having crushed the might of arrogant and conceited warriors and having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice to the Lord.

SB 3.17.29 — Thus mocked by an enemy whose vanity knew no bounds, the worshipful lord of the waters waxed angry, but by dint of his reason he managed to curb the anger that had sprung

up in him, and he replied: O dear one, we have now desisted from warfare, having grown too old for combat.

SB 3.17.30 — You are so skilled in war that I do not see anyone else but the most ancient person, Lord Viṣṇu, who can give satisfaction in battle to you. Therefore, O chief of the asuras, approach Him, whom even heroes like you mention with praise.

SB 3.17.31 — Varuṇa continued: On reaching Him you will be rid of your pride at once and will lie down on the field of battle, surrounded by dogs, for eternal sleep. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes His various incarnations like Varāha.

### **SB 3.18: The Battle Between Lord Boar and the Demon Hiranyākṣa**

SB 3.18.1 — Maitreya continued: The proud and falsely glorious Daitya paid little heed to the words of Varuṇa. O dear Vidura, he learned from Nārada the whereabouts of the Supreme Personality of Godhead and hurriedly betook himself to the depths of the ocean.

SB 3.18.2 — He saw there the all-powerful Personality of Godhead in His boar incarnation, bearing the earth upward on the ends of His tusks and robbing him of his splendor with His reddish eyes. The demon laughed: Oh, an amphibious beast!

SB 3.18.3 — The demon addressed the Lord: O best of the demigods, dressed in the form of a boar, just hear me. This earth is entrusted to us, the inhabitants of the lower regions, and You cannot take it from my presence and not be hurt by me.

SB 3.18.4 — You rascal, You have been nourished by our enemies to kill us, and You have killed some demons by remaining invisible. O fool, Your power is only mystic, so today I shall enliven my kinsmen by killing You.

SB 3.18.5 — The demon continued: When You fall dead with Your skull smashed by the mace hurled by my arms, the demigods and sages who offer You oblations and sacrifice in devotional service will also automatically cease to exist, like trees without roots.

SB 3.18.6 — Although the Lord was pained by the shaftlike abusive words of the demon, He bore the pain. But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with its female companion when assailed by an alligator.

SB 3.18.7 — The demon, who had golden hair on his head and fearful tusks, gave chase to the Lord while He was rising from the water, even as an alligator would chase an elephant. Roaring like thunder, he said: Are You not ashamed of running away before a challenging adversary? There is nothing reproachable for shameless creatures!

SB 3.18.8 — The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water. While the enemy stood looking on, Brahmā, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.

SB 3.18.9 — The demon, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger.

SB 3.18.10 — The Personality of Godhead said: Indeed, We are creatures of the jungle, and We are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death.

SB 3.18.11 — Certainly We have stolen the charge of the inhabitants of Rasātala and have lost all shame. Although bitten by your powerful mace, I shall stay here in the water for some time because, having created enmity with a powerful enemy, I now have no place to go.

SB 3.18.12 — You are supposed to be the commander of many foot soldiers, and now you may take prompt steps to overthrow Us. Give up all your foolish talk and wipe out the cares of your kith and kin by slaying Us. One may be proud, yet he does not deserve a seat in an assembly if he fails to fulfill his promised word.

SB 3.18.13 — Śrī Maitreya said: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.

SB 3.18.14 — Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace.

SB 3.18.15 — The Lord, however, by moving slightly aside, dodged the violent mace-blow aimed at His breast by the enemy, just as an accomplished yogī would elude death.

SB 3.18.16 — The Personality of Godhead now exhibited His anger and rushed to meet the demon, who bit his lip in rage, took up his mace again and began to repeatedly brandish it about.

SB 3.18.17 — Then with His mace the Lord struck the enemy on the right of his brow, but since the demon was expert in fighting, O gentle Vidura, he protected himself by a maneuver of his own mace.

SB 3.18.18 — In this way, the demon Haryakṣa and the Lord, the Personality of Godhead, struck each other with their huge maces, each enraged and seeking his own victory.

SB 3.18.19 — There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

SB 3.18.20 — O descendant of Kuru, Brahmā, the most independent demigod of the universe, accompanied by his followers, came to see the terrible fight for the sake of the world between the demon and the Personality of Godhead, who appeared in the form of a boar.

SB 3.18.21 — After arriving at the place of combat, Brahmā, the leader of thousands of sages and transcendentalists, saw the demon, who had attained such unprecedented power that no one could fight with him. Brahmā then addressed Nārāyaṇa, who was assuming the form of a boar for the first time.

SB 3.18.22-23 — Lord Brahmā said: My dear Lord, this demon has proved to be a constant pinprick to the demigods, the brāhmaṇas, the cows and innocent persons who are spotless and always dependent upon worshiping Your lotus feet. He has become a source of fear by unnecessarily harassing them. Since he has attained a boon from me, he has become a demon, always searching for a proper combatant, wandering all over the universe for this infamous purpose.

SB 3.18.24 — Lord Brahmā continued: My dear Lord, there is no need to play with this serpentine demon, who is always very skilled in conjuring tricks and is arrogant, self-sufficient and most wicked.

SB 3.18.25 — Brahmā continued: My dear Lord, You are infallible. Please kill this sinful demon before the demoniac hour arrives and he presents another formidable approach favorable to him. You can kill him by Your internal potency without doubt.

SB 3.18.26 — My Lord, the darkest evening, which covers the world, is fast approaching. Since You are the Soul of all souls, kindly kill him and win victory for the demigods.

SB 3.18.27 — The auspicious period known as abhijit, which is most opportune for victory, commenced at midday and has all but passed; therefore, in the interest of Your friends, please dispose of this formidable foe quickly.

SB 3.18.28 — This demon, luckily for us, has come of his own accord to You, his death ordained by You; therefore, exhibiting Your ways, kill him in the duel and establish the worlds in peace.

### SB 3.19: The Killing of the Demon Hiranyakṣa

SB 3.19.1 — Śrī Maitreya said: After hearing the words of Brahmā, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love.

SB 3.19.2 — The Lord, who had appeared from the nostril of Brahmā, sprang and aimed His mace at the chin of His enemy, the Hiranyakṣa demon, who was stalking fearlessly before Him.

SB 3.19.3 — Struck by the demon’s mace, however, the Lord’s mace slipped from His hand and looked splendid as it fell down whirling. This was miraculous, for the mace was blazing wonderfully.

SB 3.19.4 — Even though the demon had an excellent opportunity to strike his unarmed foe without obstruction, he respected the law of single combat, thereby kindling the fury of the Supreme Lord.

SB 3.19.5 — As the Lord’s mace fell to the ground and a cry of alarm arose from the witnessing crowd of gods and ḍsis, the Personality of Godhead acknowledged the demon’s love of righteousness and therefore invoked His Sudarśana discus.

SB 3.19.6 — As the discus began to revolve in the Lord’s hands and the Lord contended at close quarters with the chief of His Vaikuṇṭha attendants, who had been born as Hiranyakṣa, a vile son of Diti, there issued from every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord’s reality, and they cried, “May victory attend You! Pray dispatch him. Play no more with him.”

SB 3.19.7 — When the demon saw the Personality of Godhead, who had eyes just like lotus petals, standing in position before him, armed with His Sudarśana discus, his senses were overpowered by indignation. He began to hiss like a serpent, and he bit his lip in great resentment.

SB 3.19.8 — The demon, who had fearful tusks, stared at the Personality of Godhead as though to burn Him. Springing into the air, he aimed his mace at the Lord, exclaiming at the same time, “You are slain!”

SB 3.19.9 — O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest.

SB 3.19.10 — The Lord then said: “Take up your weapon and try again, eager as you are to conquer Me.” Challenged in these words, the demon aimed his mace at the Lord and once more loudly roared.

SB 3.19.11 — When the Lord saw the mace flying toward Him, He stood firmly where He was and caught it with the same ease as Garuḍa, the king of birds, would seize a serpent.

SB 3.19.12 — His valor thus frustrated, the great demon felt humiliated and was put out of countenance. He was reluctant to take back the mace when it was offered by the Personality of Godhead.

SB 3.19.13 — He now took a trident which was as rapacious as a flaming fire and hurled it against the Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy brāhmaṇa.

SB 3.19.14 — Hurled by the mighty demon with all his strength, the flying trident shone brightly in the sky. The Personality of Godhead, however, tore it to pieces with His discus Sudarśana, which had a sharp-edged rim, even as Indra cut off a wing of Garuḍa.

SB 3.19.15 — The demon was enraged when his trident was cut to pieces by the discus of the Personality of Godhead. He therefore advanced toward the Lord and, roaring aloud, struck his hard fist against the Lord’s broad chest, which bore the mark of Śrīvatsa. Then he went out of sight.

SB 3.19.16 — Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.

SB 3.19.17 — The demon, however, employed many conjuring tricks against the Personality of Godhead, who is the Lord of yoga-māyā. At the sight of this the people were filled with alarm and thought that the dissolution of the universe was near.

SB 3.19.18 — Fierce winds began to blow from all directions, spreading darkness occasioned by dust and hail storms; stones came in volleys from every corner, as if thrown by machine guns.

SB 3.19.19 — The luminaries in outer space disappeared due to the sky's being overcast with masses of clouds, which were accompanied by lightning and thunder. The sky rained pus, hair, blood, stool, urine and bones.

SB 3.19.20 — O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.

SB 3.19.21 — Cruel and savage slogans were uttered by hosts of ruffian Yakṣas and Rākṣasas, who all either marched on foot or rode on horses, elephants or chariots.

SB 3.19.22 — The Lord, the personal enjoyer of all sacrifices, now discharged His beloved Sudarśana, which was capable of dispersing the magical forces displayed by the demon.

SB 3.19.23 — At that very moment, a shudder suddenly ran through the heart of Diti, the mother of Hiranyaṅka. She recalled the words of her husband, Kaśyapa, and blood flowed from her breasts.

SB 3.19.24 — When the demon saw his magic forces dispelled, he once again came into the presence of the Personality of Godhead, Keśava, and, full of rage, tried to embrace Him within his arms to crush Him. But to his great amazement he found the Lord standing outside the circle of his arms.

SB 3.19.25 — The demon now began to strike the Lord with his hard fists, but Lord Adhokṣaja slapped him in the root of the ear, even as Indra, the lord of the Maruts, hit the demon Vṛtra.

SB 3.19.26 — Though struck indifferently by the Lord, the conqueror of all, the demon's body began to wheel. His eyeballs bulged out of their sockets. His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.

SB 3.19.27 — Aja [Brahmā] and others arrived on the spot to see the fearfully tusked demon lying on the ground, biting his lip. The glow of his face was yet unfaded, and Brahmā admiringly said: Oh, who could meet such blessed death?

SB 3.19.28 — Brahmā continued: He was struck by a forefoot of the Lord, whom yogīs, seeking freedom from their unreal material bodies, meditate upon in seclusion in mystic trance. While gazing on His countenance, this crest jewel of Diti's sons has cast off his mortal coil.

SB 3.19.29 — These two personal assistants of the Supreme Lord, having been cursed, have been destined to take birth in demoniac families. After a few such births, they will return to their own positions.

SB 3.19.30 — The demigods addressed the Lord: All obeisances unto You! You are the enjoyer of all sacrifices, and You have assumed the form of a boar, in pure goodness, for the purpose of maintaining the world. Fortunately for us, this demon, who was a torment to the worlds, has been slain by You, and we too, O Lord, are now at ease, in devotion to Your lotus feet.

SB 3.19.31 — Śrī Maitreya continued: After thus killing the most formidable demon Hiranyaṅkṣa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahmā.

SB 3.19.32 — Maitreya continued: My dear Vidura, I have explained to you the Personality of Godhead's coming down as the first boar incarnation and killing in a great fight a demon of unprecedented prowess as if he were just a plaything. This has been narrated by me as I heard it from my predecessor spiritual master.

SB 3.19.33 — Śrī Sūta Gosvāmī continued: My dear brāhmaṇa, Kṣattā [Vidura] the great devotee of the Lord achieved transcendental bliss by hearing the narration of the pastimes of the Supreme Personality of Godhead from the authoritative source of the sage Kausārava [Maitreya], and he was very pleased.

SB 3.19.34 — What to speak of hearing the pastimes of the Lord, whose chest is marked with Śrivatsa, people may take transcendental pleasure even in hearing of the works and deeds of the devotees, whose fame is immortal.

SB 3.19.35 — The Personality of Godhead delivered the king of the elephants, who was attacked by an alligator and who meditated upon the lotus feet of the Lord. At that time the female elephants who accompanied him were crying, and the Lord saved them from the impending danger.

SB 3.19.36 — What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him.

SB 3.19.37 — O brāhmaṇas, anyone who hears, chants, or takes pleasure in the wonderful narration of the killing of the Hiranyaṅkṣa demon by the Lord, who appeared as the first boar in

order to deliver the world, is at once relieved of the results of sinful activities, even the killing of a brāhmaṇa.

SB 3.19.38 — This most sacred narrative confers extraordinary merit, wealth, fame, longevity and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. One who listens to it at the last moment of his life is transferred to the supreme abode of the Lord, O dear Śaunaka.

## SB 3.20: Conversation Between Maitreya and Vidura

SB 3.20.1 — Śrī Śaunaka inquired: O Sūta Gosvāmī, after the earth was again situated in its orbit, what did Svāyambhuva Manu do to show the path of liberation to persons who were to take birth later on?

SB 3.20.2 — Śaunaka Ṛṣi inquired about Vidura, who was a great devotee and friend of Lord Kṛṣṇa and who gave up the company of his elder brother because the latter, along with his sons, played tricks against the desires of the Lord.

SB 3.20.3 — Vidura was born from the body of Vedavyāsa and was not less than he. Thus he accepted the lotus feet of Kṛṣṇa wholeheartedly and was attached to His devotees.

SB 3.20.4 — Vidura was purified of all passion by wandering in sacred places, and at last he reached Hardwar, where he met the great sage who knew the science of spiritual life, and he inquired from him. Śaunaka Ṛṣi therefore asked: What more did Vidura inquire from Maitreya?

SB 3.20.5 — Śaunaka inquired about the conversation between Vidura and Maitreya: There must have been many narrations of the spotless pastimes of the Lord. The hearing of such narrations is exactly like bathing in the water of the Ganges, for it can free one from all sinful reactions.

SB 3.20.6 — O Sūta Gosvāmī, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarean pastimes of the Lord?

SB 3.20.7 — On being asked to speak by the great sages of Naimiśāraṇya, the son of Romaharṣaṇa, Sūta Gosvāmī, whose mind was absorbed in the transcendental pastimes of the Lord, said: Please hear what I shall now speak.

SB 3.20.8 — Sūta Gosvāmī continued: Vidura, the descendant of Bharata, was delighted to hear the story of the Lord, who, having assumed by His own divine potency the form of a boar, had

enacted the sport of lifting the earth from the bottom of the ocean and indifferently killing the demon Hiranyākṣa. Vidura then spoke to the sage as follows.

SB 3.20.9 — Vidura said: Since you know of matters inconceivable to us, tell me, O holy sage, what did Brahmā do to create living beings after evolving the Prajāpatis, the progenitors of living beings?

SB 3.20.10 — Vidura inquired: How did the Prajāpatis [such progenitors of living entities as Marīci and Svāyambhuva Manu] create according to the instruction of Brahmā, and how did they evolve this manifested universe?

SB 3.20.11 — Did they evolve the creation in conjunction with their respective wives, did they remain independent in their action, or did they all jointly produce it?

SB 3.20.12 — Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Mahā-Viṣṇu and by the force of time, the total material elements were produced.

SB 3.20.13 — As impelled by the destiny of the jīva, the false ego, which is of three kinds, evolved from the mahat-tattva, in which the element of rajas predominates. From the ego, in turn, evolved many groups of five principles.

SB 3.20.14 — Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.

SB 3.20.15 — For over one thousand years the shiny egg lay on the waters of the Causal Ocean in the lifeless state. Then the Lord entered it as Garbhodakaśāyī Viṣṇu.

SB 3.20.16 — From the navel of the Personality of Godhead Garbhodakaśāyī Viṣṇu sprouted a lotus flower effulgent like a thousand blazing suns. This lotus flower is the reservoir of all conditioned souls, and the first living entity who came out of the lotus flower was the omnipotent Brahmā.

SB 3.20.17 — When that Supreme Personality of Godhead who is lying on the Garbhodaka Ocean entered the heart of Brahmā, Brahmā brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before.

SB 3.20.18 — First of all, Brahmā created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tāmisra, andha-tāmisra, tamas, moha and mahā-moha.

SB 3.20.19 — Out of disgust, Brahmā threw off the body of ignorance, and taking this opportunity, Yakṣas and Rākṣasas sprang for possession of the body, which continued to exist in the form of night. Night is the source of hunger and thirst.

SB 3.20.20 — Overpowered by hunger and thirst, they ran to devour Brahmā from all sides and cried, “Spare him not! Eat him up!”

SB 3.20.21 — Brahmā, the head of the demigods, full of anxiety, asked them, “Do not eat me, but protect me. You are born from me and have become my sons. Therefore you are Yakṣas and Rākṣasas.”

SB 3.20.22 — He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.

SB 3.20.23 — Lord Brahmā then gave birth to the demons from his buttocks, and they were very fond of sex. Because they were too lustful, they approached him for copulation.

SB 3.20.24 — The worshipful Brahmā first laughed at their stupidity, but finding the shameless asuras close upon him, he grew indignant and ran in great haste out of fear.

SB 3.20.25 — He approached the Personality of Godhead, who bestows all boons and who dispels the agony of His devotees and of those who take shelter of His lotus feet. He manifests His innumerable transcendental forms for the satisfaction of His devotees.

SB 3.20.26 — Lord Brahmā, approaching the Lord, addressed Him thus: My Lord, please protect me from these sinful demons, who were created by me under Your order. They are infuriated by an appetite for sex and have come to attack me.

SB 3.20.27 — My Lord, You are the only one capable of ending the affliction of the distressed and inflicting agony on those who never resort to Your feet.

SB 3.20.28 — The Lord, who can distinctly see the minds of others, perceived Brahmā’s distress and said to him: “Cast off this impure body of yours.” Thus commanded by the Lord, Brahmā cast off his body.

SB 3.20.29 — The body given up by Brahmā took the form of the evening twilight, when the day and night meet, a time which kindles passion. The asuras, who are passionate by nature, dominated as they are by the element of rajas, took it for a damsel, whose lotus feet resounded

with the tinkling of anklets, whose eyes were wide with intoxication and whose hips were covered by fine cloth, over which shone a girdle.

SB 3.20.30 — Her breasts projected upward because of their clinging to each other, and they were too contiguous to admit any intervening space. She had a shapely nose and beautiful teeth, a lovely smile played on her lips, and she cast a sportful glance at the asuras.

SB 3.20.31 — Adorned with dark tresses, she hid herself, as it were, out of shyness. Upon seeing that girl, the asuras were all infatuated with an appetite for sex.

SB 3.20.32 — The demons praised her: Oh, what a beauty! What rare self-control! What a budding youth! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion.

SB 3.20.33 — Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.

SB 3.20.34 — Who are you, O pretty girl? Whose wife or daughter are you, and what can be the object of your appearing before us? Why do you tantalize us, unfortunate as we are, with the priceless commodity of your beauty?

SB 3.20.35 — Whosoever you may be, O beautiful girl, we are fortunate in being able to see you. While playing with a ball, you have agitated the minds of all onlookers.

SB 3.20.36 — O beautiful woman, when you strike the bouncing ball against the ground with your hand again and again, your lotus feet do not stay in one place. Oppressed by the weight of your full-grown breasts, your waist becomes fatigued, and your clear vision grows dull, as it were. Pray braid your comely hair.

SB 3.20.37 — The asuras, clouded in their understanding, took the evening twilight to be a beautiful woman showing herself in her alluring form, and they seized her.

SB 3.20.38 — With a laugh full of deep significance, the worshipful Brahmā then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsarās.

SB 3.20.39 — After that, Brahmā gave up that shining and beloved form of moonlight. Viśvāvasu and other Gandharvas gladly took possession of it.

SB 3.20.40 — The glorious Brahmā next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.

SB 3.20.41 — The ghosts and hobgoblins took possession of the body thrown off in the form of yawning by Brahmā, the creator of the living entities. This is also known as the sleep which causes drooling. The hobgoblins and ghosts attack men who are impure, and their attack is spoken of as insanity.

SB 3.20.42 — Recognizing himself to be full of desire and energy, the worshipful Brahmā, the creator of the living entities, evolved from his own invisible form, from his navel, the hosts of Sādhyas and Pitās.

SB 3.20.43 — The Pitās themselves took possession of the invisible body, the source of their existence. It is through the medium of this invisible body that those well versed in the rituals offer oblations to the Sādhyas and Pitās [in the form of their departed ancestors] on the occasion of śrāddha.

SB 3.20.44 — Then Lord Brahmā, by his ability to be hidden from vision, created the Siddhas and Vidyādhara and gave them that wonderful form of his known as the Antardhāna.

SB 3.20.45 — One day, Brahmā, the creator of the living entities, beheld his own reflection in the water, and admiring himself, he evolved Kimpuruṣas as well as Kinnaras out of that reflection.

SB 3.20.46 — The Kimpuruṣas and Kinnaras took possession of that shadowy form left by Brahmā. That is why they and their spouses sing his praises by recounting his exploits at every daybreak.

SB 3.20.47 — Once Brahmā lay down with his body stretched at full length. He was very concerned that the work of creation had not proceeded apace, and in a sullen mood he gave up that body too.

SB 3.20.48 — O dear Vidura, the hair that dropped from that body transformed into snakes, and even while the body crawled along with its hands and feet contracted, there sprang from it ferocious serpents and Nāgas with their hoods expanded.

SB 3.20.49 — One day Brahmā, the self-born, the first living creature, felt as if the object of his life had been accomplished. At that time he evolved from his mind the Manus, who promote the welfare activities of the universe.

SB 3.20.50 — The self-possessed creator gave them his own human form. On seeing the Manus, those who had been created earlier — the demigods, the Gandharvas and so on — applauded Brahmā, the lord of the universe.

SB 3.20.51 — They prayed: O creator of the universe, we are glad; what you have produced is well done. Since ritualistic acts have now been established soundly in this human form, we shall all share the sacrificial oblations.

SB 3.20.52 — Having equipped himself with austere penance, adoration, mental concentration and absorption in devotion, accompanied by dispassion, and having controlled his senses, Brahmā, the self-born living creature, evolved great sages as his beloved sons.

SB 3.20.53 — To each one of these sons the unborn creator of the universe gave a part of his own body, which was characterized by deep meditation, mental concentration, supernatural power, austerity, adoration and renunciation.

## SB 3.21: Conversation Between Manu and Kardama

SB 3.21.1 — Vidura said: The line of Svāyambhuva Manu was most esteemed. O worshipful sage, I beg you: Give me an account of this race, whose progeny multiplied through sexual intercourse.

SB 3.21.2 — The two great sons of Svāyambhuva Manu — Priyavrata and Uttānapāda — ruled the world, consisting of seven islands, just according to religious principles.

SB 3.21.3 — O holy brāhmaṇa, O sinless one, you have spoken of his daughter, known by the name Devahūti, as the wife of the sage Kardama, the lord of created beings.

SB 3.21.4 — How many offspring did that great yogī beget through the princess, who was endowed with eightfold perfection in the yoga principles? Oh, pray tell me this, for I am eager to hear it.

SB 3.21.5 — O holy sage, tell me how the worshipful Ruci and Dakṣa, the son of Brahmā, generated children after securing as their wives the other two daughters of Svāyambhuva Manu.

SB 3.21.6 — The great sage Maitreya replied: Commanded by Lord Brahmā to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the river Sarasvatī for a period of ten thousand years.

SB 3.21.7 — During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection.

SB 3.21.8 — Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.

SB 3.21.9 — Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white lotuses and water lilies. The Lord was clad in spotless yellow silk, and His lotus face was fringed with slick dark locks of curly hair.

SB 3.21.10 — Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees.

SB 3.21.11 — A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuḍa.

SB 3.21.12 — When Kardama Muni actually realized the Supreme Personality of Godhead in person, he was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart naturally full of love of God, with folded hands he satisfied the Lord with prayers.

SB 3.21.13 — The great sage Kardama said: O supreme worshipful Lord, my power of sight is now fulfilled, having attained the greatest perfection of the sight of You, who are the reservoir of all existences. Through many successive births of deep meditation, advanced yogīs aspire to see Your transcendental form.

SB 3.21.14 — Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.

SB 3.21.15 — Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree.

SB 3.21.16 — O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.

SB 3.21.17 — However, persons who have given up stereotyped worldly affairs and the beastly followers of these affairs, and who have taken shelter of the umbrella of Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.

SB 3.21.18 — Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life span of the entire creation, this wheel of tremendous velocity cannot touch the life span of the devotees of the Lord.

SB 3.21.19 — My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called *yoga-māyā*, just as a spider creates a cobweb by its own energy and again winds it up.

SB 3.21.20 — My dear Lord, although it is not Your desire, You manifest this creation of gross and subtle elements just for our sensual satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of *tulasi* leaves.

SB 3.21.21 — I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.

SB 3.21.22 — Maitreya resumed: Sincerely extolled in these words, Lord Viṣṇu, shining very beautifully on the shoulders of Garuḍa, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.

SB 3.21.23 — The Supreme Lord said: Having come to know what was in your mind, I have already arranged for that for which you have worshiped Me well through your mental and sensory discipline.

SB 3.21.24 — The Lord continued: My dear ṛṣi, O leader of the living entities, for those who serve Me in devotion by worshiping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.

SB 3.21.25 — The Emperor Svāyambhuva Manu, the son of Lord Brahmā, who is well known for his righteous acts, has his seat in Brahmāvarta and rules over the earth with its seven oceans.

SB 3.21.26 — The day after tomorrow, O brāhmaṇa, that celebrated emperor, who is expert in religious activities, will come here with his queen, Śatarūpā, wishing to see you.

SB 3.21.27 — He has a grown-up daughter whose eyes are black. She is ready for marriage, and she has good character and all good qualities. She is also searching for a good husband. My dear sir, her parents will come to see you, who are exactly suitable for her, just to deliver their daughter as your wife.

SB 3.21.28 — That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

SB 3.21.29 — She will bring forth nine daughters from the seed sown in her by you, and through the daughters you beget, the sages will duly beget children.

SB 3.21.30 — With your heart cleansed by properly carrying out My command, resigning to Me the fruits of all your acts, you will finally attain to Me.

SB 3.21.31 — Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

SB 3.21.32 — O great sage, I shall manifest My own plenary portion through your wife, Devahūti, along with your nine daughters, and I shall instruct her in the system of philosophy that deals with the ultimate principles or categories.

SB 3.21.33 — Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindusarovara, which was encircled by the river Sarasvatī.

SB 3.21.34 — While the sage stood looking on, the Lord left by the pathway leading to Vaikuṇṭha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the Sāma Veda were vibrated by the flapping wings of the Lord's carrier, Garuḍa.

SB 3.21.35 — Then, after the departure of the Lord, the worshipful sage Kardama stayed on the bank of Bindu-sarovara, awaiting the time of which the Lord had spoken.

SB 3.21.36 — Svāyambhuva Manu, with his wife, mounted his chariot, which was decorated with golden ornaments. Placing his daughter on it with them, he began traveling all over the earth.

SB 3.21.37 — O Vidura, they reached the hermitage of the sage, who had just completed his vows of austerity on the very day foretold by the Lord.

SB 3.21.38-39 — The holy Lake Bindu-sarovara, flooded by the waters of the river Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection.

SB 3.21.40 — The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees.

SB 3.21.41 — The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

SB 3.21.42-43 — Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, aśoka, karañja, bakula, āsana, kunda, mandāra, kuṭaja and young mango trees. The air was filled with the pleasing notes of kāraṇḍava ducks, plavas, swans, ospreys, waterfowl, cranes, cakravākas and cakoras.

SB 3.21.44 — Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions, monkeys, mongooses and musk deer.

SB 3.21.45-47 — Entering that most sacred spot with his daughter and going near the sage, the first monarch, Svāyambhuva Manu, saw the sage sitting in his hermitage, having just propitiated the sacred fire by pouring oblations into it. His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Svāyambhuva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

SB 3.21.48 — Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor.

SB 3.21.49 — After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with his sweet accents.

SB 3.21.50 — The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Śrī Hari.

SB 3.21.51 — When necessary, You assume the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vāyu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuṇa, the god presiding over the waters. All obeisances to you, who are none other than Lord Viṣṇu!

SB 3.21.52-54 — If you did not mount your victorious jeweled chariot, whose mere presence threatens culprits, if you did not produce fierce sounds by the twanging of your bow, and if you did not roam about the world like the brilliant sun, leading a huge army whose trampling feet cause the globe of the earth to tremble, then all the moral laws governing the varṇas and āśramas created by the Lord Himself would be broken by the rogues and rascals.

SB 3.21.55 — If you gave up all thought of the world's situation, unrighteousness would flourish, for men who hanker only after money would be unopposed. Such miscreants would attack, and the world would perish.

SB 3.21.56 — In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

## SB 3.22: The Marriage of Kardama Muni and Devahūti

SB 3.22.1 — Śrī Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sage became silent, and the Emperor, feeling modesty, addressed him as follows.

SB 3.22.2 — Manu replied: To expand himself in Vedic knowledge, Lord Brahmā, the personified Veda, from his face created you, the brāhmaṇas, who are full of austerity, knowledge and mystic power and are averse to sense gratification.

SB 3.22.3 — For the protection of the brāhmaṇas, the thousand-legged Supreme Being created us, the kṣatriyas, from His thousand arms. Hence the brāhmaṇas are said to be His heart and the kṣatriyas His arms.

SB 3.22.4 — That is why the brāhmaṇas and kṣatriyas protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other.

SB 3.22.5 — Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

SB 3.22.6 — It is my good fortune that I have been able to see you, for you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

SB 3.22.7 — I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

SB 3.22.8 — O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind is troubled by affection for my daughter.

SB 3.22.9 — My daughter is the sister of Priyavrata and Uttānapāda. She is seeking a suitable husband in terms of age, character and good qualities.

SB 3.22.10 — The moment she heard from the sage Nārada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

SB 3.22.11 — Therefore please accept her, O chief of the brāhmaṇas, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

SB 3.22.12 — To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure.

SB 3.22.13 — One who rejects an offering that comes of its own accord but later begs a boon from a miser thus loses his widespread reputation, and his pride is humbled by the neglectful behavior of others.

SB 3.22.14 — Svāyambhuva Manu continued: O wise man, I heard that you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

SB 3.22.15 — The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

SB 3.22.16 — Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

SB 3.22.17 — I have heard that Viśvāvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

SB 3.22.18 — What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svāyambhuva Manu and sister of Uttānapāda? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand.

SB 3.22.19 — Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semen from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Viṣṇu. It is free from envy.

SB 3.22.20 — The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all Prajāpatis, the personalities meant to produce living entities in this world.

SB 3.22.21 — Śrī Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Viṣṇu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage.

SB 3.22.22 — After having unmistakably known the decision of the Queen, as well as that of Devahūti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers.

SB 3.22.23 — Empress Śatarūpā lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom.

SB 3.22.24 — Thus relieved of his responsibility by handing over his daughter to a suitable man, Svāyambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms.

SB 3.22.25 — The Emperor was unable to bear the separation of his daughter. Therefore tears poured from his eyes again and again, drenching his daughter's head as he cried, "My dear mother! My dear daughter!"

SB 3.22.26-27 — After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue. Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvatī, the river so agreeable to saintly persons.

SB 3.22.28 — Overjoyed to know of his arrival, his subjects came forth from Brahmāvarta to greet their returning lord with songs, prayers and musical instruments.

SB 3.22.29-30 — The city of Barhiṣmatī, rich in all kinds of wealth, was so called because Lord Viṣṇu's hair dropped there from His body when He manifested Himself as Lord Boar. As He shook His body, this very hair fell and turned into blades of evergreen kuśa grass and kāṣa [another kind of grass used for mats], by means of which the sages worshiped Lord Viṣṇu after defeating the demons who had interfered with the performance of their sacrifices.

SB 3.22.31 — Manu spread a seat of kuśas and kāṣas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

SB 3.22.32 — Having entered the city of Barhiṣmatī, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.

SB 3.22.33 — Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.

SB 3.22.34 — Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.

SB 3.22.35 — Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

SB 3.22.36 — He passed his time, which lasted seventy-one cycles of the four ages [ $71 \times 4,320,000$  years], always thinking of Vāsudeva and always engaged in matters regarding Vāsudeva. Thus he transcended the three destinations.

SB 3.22.37 — Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

SB 3.22.38 — In reply to questions asked by certain sages, he [Svāyambhuva Manu], out of compassion for all living entities, taught the diverse sacred duties of men in general and the different varṇas and āśramas.

SB 3.22.39 — I have spoken to you of the wonderful character of Svāyambhuva Manu, the original king, whose reputation is worthy of description. Please hear as I speak of the flourishing of his daughter Devahūti.

### SB 3.23: Devahūti's Lamentation

SB 3.23.1 — Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband.

SB 3.23.2 — O Vidura, Devahūti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words.

SB 3.23.3 — Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity.

SB 3.23.4-5 — The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

SB 3.23.6 — Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

SB 3.23.7 — Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

SB 3.23.8 — Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.

SB 3.23.9 — Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahūti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love.

SB 3.23.10 — Śrī Devahūti said: My dear husband, O best of brāhmaṇas, I know that you have achieved perfection and are the master of all the infallible mystic powers because you are under the protection of yoga-māyā, the transcendental nature. But you once made a promise that our bodily union should now fulfill, since children are a great quality for a chaste woman who has a glorious husband.

SB 3.23.11 — Devahūti continued: My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.

SB 3.23.12 — Maitreya continued: O Vidura, seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will.

SB 3.23.13 — It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.

SB 3.23.14-15 — The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

SB 3.23.16 — The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories.

SB 3.23.17 — Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.

SB 3.23.18 — The palace was very beautiful, with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

SB 3.23.19 — With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold.

SB 3.23.20 — Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.

SB 3.23.21 — The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.

SB 3.23.22 — When he saw Devahūti looking at the gigantic opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.

SB 3.23.23 — My dear Devahūti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Viṣṇu Himself, which can grant all the desires of a human being, and then mount this airplane.

SB 3.23.24 — The lotus-eyed Devahūti accepted the order of her husband. Because of her dirty dress and the locks of matted hair on her head, she did not look very attractive.

SB 3.23.25 — Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvatī.

SB 3.23.26 — In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.

SB 3.23.27 — Seeing her, the damsels suddenly rose and said with folded hands, “We are your maidservants. Tell us what we can do for you.”

SB 3.23.28 — The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body.

SB 3.23.29 — They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet inebriating drink called āsavam.

SB 3.23.30 — Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids.

SB 3.23.31 — Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles.

SB 3.23.32 — About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances.

SB 3.23.33 — Her countenance shone, with beautiful teeth and charming eyebrows. Her eyes, distinguished by lovely moist corners, defeated the beauty of lotus buds. Her face was surrounded by dark curling tresses.

SB 3.23.34 — When she thought of her great husband, the best of the sages, Kardama Muni, who was very dear to her, she, along with all the maidservants, at once appeared where he was.

SB 3.23.35 — She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his yogic power.

SB 3.23.36-37 — The sage could see that Devahūti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls. O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion.

SB 3.23.38 — Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion, Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.

SB 3.23.39 — In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.

SB 3.23.40 — Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaiśrambahaka, Surasana, Nandana, Puṣpabhadra and Caitrarathya, and by the Mānasa-sarovara Lake.

SB 3.23.41 — He traveled in that way through the various planets, as the air passes uncontrolled in every direction. Coursing through the air in that great and splendid aerial mansion, which could fly at his will, he surpassed even the demigods.

SB 3.23.42 — What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

SB 3.23.43 — After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogī Kardama Muni returned to his own hermitage.

SB 3.23.44 — After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahūti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.

SB 3.23.45 — In that aerial mansion, Devahūti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing.

SB 3.23.46 — While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time.

SB 3.23.47 — The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahūti with nine discharges of semen.

SB 3.23.48 — Immediately afterward, on the same day, Devahūti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.

SB 3.23.49 — When she saw her husband about to leave home, she smiled externally, but at heart she was agitated and distressed.

SB 3.23.50 — She stood and scratched the ground with her foot, which was radiant with the luster of her gemlike nails. Her head bent down, she spoke in slow yet charming accents, suppressing her tears.

SB 3.23.51 — Śrī Devahūti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.

SB 3.23.52 — My dear brāhmaṇa, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a sannyāsī?

SB 3.23.53 — Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.

SB 3.23.54 — Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.

SB 3.23.55 — Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

SB 3.23.56 — Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

SB 3.23.57 — My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained your association, which gives liberation from material bondage, I did not seek such liberation.

## SB 3.24: The Renunciation of Kardama Muni

SB 3.24.1 — Recalling the words of Lord Viṣṇu, the merciful sage Kardama replied as follows to Svāyambhuva Manu's praiseworthy daughter, Devahūti, who was speaking words full of renunciation.

SB 3.24.2 — The sage said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son.

SB 3.24.3 — You have undertaken sacred vows. God will bless you. Hence you should worship the Lord with great faith, through sensory control, religious observances, austerities and gifts of your money in charity.

SB 3.24.4 — The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman.

SB 3.24.5 — Śrī Maitreya said: Devahūti was fully faithful and respectful toward the direction of her husband, Kardama, who was one of the Prajāpatis, or generators of human beings in the universe. O great sage, she thus began to worship the master of the universe, the Supreme Personality of Godhead, who is situated in everyone's heart.

SB 3.24.6 — After many, many years, the Supreme Personality of Godhead, Madhusūdana, the killer of the demon Madhu, having entered the semen of Kardama, appeared in Devahūti just as fire comes from wood in a sacrifice.

SB 3.24.7 — At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsarās danced in joyful ecstasy.

SB 3.24.8 — At the time of the Lord's appearance, the demigods flying freely in the sky showered flowers. All the directions, all the waters and everyone's mind became very satisfied.

SB 3.24.9 — Brahmā, the first-born living being, went along with Marīci and other sages to the place of Kardama's hermitage, which was surrounded by the river Sarasvatī.

SB 3.24.10 — Maitreya continued: O killer of the enemy, the unborn Lord Brahmā, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahūti just to explain the complete state of knowledge known as sāṅkhya-yoga.

SB 3.24.11 — After worshiping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahmā spoke as follows to Kardama and Devahūti.

SB 3.24.12 — Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.

SB 3.24.13 — Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, “Yes, sir.”

SB 3.24.14 — Lord Brahmā then praised Kardama Muni’s nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.

SB 3.24.15 — Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls’ temperaments and likings, and thereby spread your fame all over the universe.

SB 3.24.16 — O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all that is desired by the living entities, and He has now assumed the body of Kapila Muni.

SB 3.24.17 — By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

SB 3.24.18 — Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaiṭabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

SB 3.24.19 — Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge, and among the people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.

SB 3.24.20 — Śrī Maitreya said: After thus speaking to Kardama Muni and his wife Devahūti, Lord Brahmā, the creator of the universe, who is also known as Haṁsa, went back to the highest of the three planetary systems on his swan carrier with the four Kumāras and Nārada.

SB 3.24.21 — O Vidura, after the departure of Brahmā, Kardama Muni, having been ordered by Brahmā, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.

SB 3.24.22-23 — Kardama Muni handed over his daughter Kalā to Marīci, and another daughter, Anasūyā, to Atri. He delivered Śraddhā to Aṅgirā, and Havarbhū to Pulastya. He delivered Gati to Pulaha, the chaste Kriyā to Kratu, Khyāti to Bhṛgu, and Arundhatī to Vasiṣṭha.

SB 3.24.24 — He delivered Śānti to Atharvā. Because of Śānti, sacrificial ceremonies are well performed. Thus he got the foremost brāhmaṇas married, and he maintained them along with their wives.

SB 3.24.25 — Thus married, the sages took leave of Kardama and departed full of joy, each for his own hermitage, O Vidura.

SB 3.24.26 — When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu, had descended, Kardama approached Him in a secluded place, offered obeisances and spoke as follows.

SB 3.24.27 — Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.

SB 3.24.28 — After many births, mature yogīs, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.

SB 3.24.29 — Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.

SB 3.24.30 — Kardama Muni said: You, my dear Lord, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.

SB 3.24.31 — My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

SB 3.24.32 — My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet.

SB 3.24.33 — I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution.

SB 3.24.34 — Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by You from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.

SB 3.24.35 — The Personality of Godhead Kapila said: Whatever I speak, whether directly or in the scriptures, is authoritative in all respects for the people of the world. O Muni, because I told you before that I would become your son, I have descended to fulfill this truth.

SB 3.24.36 — My appearance in this world is especially to explain the philosophy of Sāṅkhya, which is highly esteemed for self-realization by those desiring freedom from the entanglement of unnecessary material desires.

SB 3.24.37 — This path of self-realization, which is difficult to understand, has now been lost in the course of time. Please know that I have assumed this body of Kapila to introduce and explain this philosophy to human society again.

SB 3.24.38 — Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me. Conquering insurmountable death, worship Me for eternal life.

SB 3.24.39 — In your own heart, through your intellect, you will always see Me, the supreme self-effulgent soul dwelling within the hearts of all living entities. Thus you will achieve the state of eternal life, free from all lamentation and fear.

SB 3.24.40 — I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization, ending all reactions to fruitive activities. Thus she also will be freed from all material fear.

SB 3.24.41 — Śrī Maitreya said: Thus when Kardama Muni, the progenitor of human society, was spoken to in fullness by his son, Kapila, he circumambulated Him, and with a good, pacified mind he at once left for the forest.

SB 3.24.42 — The sage Kardama accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a sannyāsī, devoid of any relationship with fire or shelter.

SB 3.24.43 — He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.

SB 3.24.44 — Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.

SB 3.24.45 — He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vāsudeva, the omniscient Supersoul within everyone.

SB 3.24.46 — He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.

SB 3.24.47 — Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.

## SB 3.25: The Glories of Devotional Service

SB 3.25.1 — Śrī Saunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

SB 3.25.2 — Śaunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogī than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

SB 3.25.3 — Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.

SB 3.25.4 — Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva. Being encouraged and pleased by Vidura's inquiry about transcendental knowledge, Maitreya spoke as follows.

SB 3.25.5 — Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahūti.

SB 3.25.6 — When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahūti remembered the words Brahmā had spoken to her, and she therefore began to question Kapila as follows.

SB 3.25.7 — Devahūti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.

SB 3.25.8 — Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

SB 3.25.9 — You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

SB 3.25.10 — Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations.

SB 3.25.11 — Devahūti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.

SB 3.25.12 — Maitreya said: After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.

SB 3.25.13 — The Personality of Godhead answered: The yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.

SB 3.25.14 — O most pious mother, I shall now explain unto you the ancient yoga system, which I explained formerly to the great sages. It is serviceable and practical in every way.

SB 3.25.15 — The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

SB 3.25.16 — When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as “I” and bodily possessions as “mine,” one’s mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress.

SB 3.25.17 — At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

SB 3.25.18 — In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

SB 3.25.19 — Perfection in self-realization cannot be attained by any kind of yogī unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.

SB 3.25.20 — Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.

SB 3.25.21 — The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

SB 3.25.22 — Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

SB 3.25.23 — Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

SB 3.25.24 — O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

SB 3.25.25 — In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

SB 3.25.26 — Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Kṛṣṇa consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.

SB 3.25.27 — Thus by not engaging in the service of the modes of material nature but by developing Kṛṣṇa consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

SB 3.25.28 — On hearing this statement of the Lord, Devahūti inquired: What kind of devotional service is worth developing and practicing to help me easily and immediately attain the service of Your lotus feet?

SB 3.25.29 — The mystic yoga system, as You have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know the nature of that yoga system. How many ways are there by which one can understand in truth that sublime yoga?

SB 3.25.30 — My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness.

SB 3.25.31 — Śrī Maitreya said: After hearing the statement of His mother, Kapila could understand her purpose, and He became compassionate towards her because of being born of her body. He described the Sāṅkhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.

SB 3.25.32 — Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.

SB 3.25.33 — Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

SB 3.25.34 — A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

SB 3.25.35 — O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

SB 3.25.36 — Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

SB 3.25.37 — Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

SB 3.25.38 — The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

SB 3.25.39-40 — Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be promoted to heavenly planets or to become happy in this world with wealth, children, cattle, home or anything in relationship with the body. I take him to the other side of birth and death.

SB 3.25.41 — The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

SB 3.25.42 — It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

SB 3.25.43 — The yogīs, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

SB 3.25.44 — Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

## SB 3.26: Fundamental Principles of Material Nature

SB 3.26.1 — The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature.

SB 3.26.2 — Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut.

SB 3.26.3 — The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

SB 3.26.4 — As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Viṣṇu.

SB 3.26.5 — Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy.

SB 3.26.6 — Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself.

SB 3.26.7 — Material consciousness is the cause of one's conditional life, in which conditions are enforced upon the living entity by the material energy. Although the spirit soul does not do anything and is transcendental to such activities, he is thus affected by conditional life.

SB 3.26.8 — The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.

SB 3.26.9 — Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies, for both of these are the causes of this manifest and unmanifest creation.

SB 3.26.10 — The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence.

SB 3.26.11 — The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.

SB 3.26.12 — There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.

SB 3.26.13 — The senses for acquiring knowledge and the organs for action number ten, namely the auditory sense, the sense of taste, the tactile sense, the sense of sight, the sense of smell, and the active organs for speaking, working, traveling, generating and evacuating.

SB 3.26.14 — The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

SB 3.26.15 — All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.

SB 3.26.16 — The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature.

SB 3.26.17 — My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature.

SB 3.26.18 — By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements, keeping Himself within as the Supersoul and without as time.

SB 3.26.19 — After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiraṇmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls.

SB 3.26.20 — Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows the darkness that covered the effulgence at the time of dissolution.

SB 3.26.21 — The mode of goodness, which is the clear, sober status of understanding the Personality of Godhead and which is generally called vāsudeva, or consciousness, becomes manifest in the mahat-tattva.

SB 3.26.22 — After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction.

SB 3.26.23-24 — The material ego springs up from the mahat-tattva, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds: good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.

SB 3.26.25 — The threefold ahaṅkāra, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads.

SB 3.26.26 — This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of goodness, passion and ignorance.

SB 3.26.27 — From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

SB 3.26.28 — The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form resembling a lotus flower growing in the autumn. He is found slowly by the yogīs.

SB 3.26.29 — By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they come into view, and to help the senses.

SB 3.26.30 — Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.

SB 3.26.31 — Egoism in the mode of passion produces two kinds of senses: the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.

SB 3.26.32 — When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.

SB 3.26.33 — Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.

SB 3.26.34 — The activities and characteristics of the ethereal element can be observed as the accommodation of room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind.

SB 3.26.35 — From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.

SB 3.26.36 — Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air.

SB 3.26.37 — The action of the air is exhibited in movements, mixing, allowing approach to the objects of sound and other sense perceptions, and providing for the proper functioning of all other senses.

SB 3.26.38 — By interactions of the air and the sensations of touch, one receives different forms according to destiny. By evolution of such forms, there is fire, and the eye sees different forms in color.

SB 3.26.39 — My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence.

SB 3.26.40 — Fire is appreciated by its light and by its ability to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking.

SB 3.26.41 — By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested.

SB 3.26.42 — Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.

SB 3.26.43 — The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst.

SB 3.26.44 — Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense, by which we can variously experience the aroma of the earth, become manifest.

SB 3.26.45 — Odor, although one, becomes many — as mixed, offensive, fragrant, mild, strong, acidic and so on — according to the proportions of associated substances.

SB 3.26.46 — The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements.

SB 3.26.47 — The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.

SB 3.26.48 — The sense whose object of perception is form, the distinctive characteristic of fire, is the sense of sight. The sense whose object of perception is taste, the distinctive characteristic of water, is known as the sense of taste. Finally, the sense whose object of perception is odor, the distinctive characteristic of earth, is called the sense of smell.

SB 3.26.49 — Since the cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements exist in the earth alone.

SB 3.26.50 — When all these elements were unmixed, the Supreme Personality of Godhead, the origin of creation, along with time, work, and the qualities of the modes of material nature, entered into the universe with the total material energy in seven divisions.

SB 3.26.51 — From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.

SB 3.26.52 — This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

SB 3.26.53 — The Supreme Personality of Godhead, the virāt-puruṣa, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.

SB 3.26.54 — First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as prāṇa, the vital air.

SB 3.26.55 — In the wake of the olfactory sense came the wind-god, who presides over that sense. Thereafter a pair of eyes appeared in the universal form, and in them the sense of sight. In the wake of this sense came the sun-god, who presides over it. Next there appeared in Him a pair of ears, and in them the auditory sense and in its wake the Dig-devatās, or the deities who preside over the directions.

SB 3.26.56 — Then the universal form of the Lord, the virāt-puruṣa, manifested His skin, and thereupon the hair, mustache and beard appeared. After this all the herbs and drugs became manifested, and then His genitals also appeared.

SB 3.26.57 — After this, semen (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organs of defecation and thereupon the god of death, who is feared throughout the universe.

SB 3.26.58 — Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Viṣṇu appeared.

SB 3.26.59 — The veins of the universal body became manifested and thereafter the red corpuscles, or blood. In their wake came the rivers (the deities presiding over the veins), and then appeared an abdomen.

SB 3.26.60 — Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared.

SB 3.26.61 — After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahmā appeared. Then the false ego appeared and then Lord Śiva, and after the appearance of Lord Śiva came consciousness and the deity presiding over consciousness.

SB 3.26.62 — When the demigods and presiding deities of the various senses were thus manifested, they wanted to wake their origin of appearance. But upon failing to do so, they reentered the body of the virāṭ-puruṣa one after another in order to wake Him.

SB 3.26.63 — The god of fire entered His mouth with the organ of speech, but the virāṭ-puruṣa could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the virāṭ-puruṣa refused to be awakened.

SB 3.26.64 — The sun-god entered the eyes of the virāṭ-puruṣa with the sense of sight, but still the virāṭ-puruṣa did not get up. Similarly, the predominating deities of the directions entered through His ears with the sense of hearing, but still He did not get up.

SB 3.26.65 — The predominating deities of the skin, herbs and seasoning plants entered the skin of the virāṭ-puruṣa with the hair of the body, but the Cosmic Being refused to get up even then. The god predominating over water entered His organ of generation with the faculty of procreation, but the virāṭ-puruṣa still would not rise.

SB 3.26.66 — The god of death entered His anus with the organ of defecation, but the virāṭ-puruṣa could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the virāṭ-puruṣa would not get up even then.

SB 3.26.67 — Lord Viṣṇu entered His feet with the faculty of locomotion, but the virāt-puruṣa refused to stand up even then. The rivers entered His blood vessels with the blood and the power of circulation, but still the Cosmic Being could not be made to stir.

SB 3.26.68 — The ocean entered His abdomen with hunger and thirst, but the Cosmic Being refused to rise even then. The moon-god entered His heart with the mind, but the Cosmic Being would not be roused.

SB 3.26.69 — Brahmā also entered His heart with intelligence, but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered His heart with the ego, but even then the Cosmic Being did not stir.

SB 3.26.70 — However, when the inner controller, the deity presiding over consciousness, entered the heart with reason, at that very moment the Cosmic Being arose from the causal waters.

SB 3.26.71 — When a man is sleeping, all his material assets — namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence — cannot arouse him. He can be aroused only when the Supersoul helps him.

SB 3.26.72 — Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it.

## SB 3.27: Understanding Material Nature

SB 3.27.1 — The Personality of Godhead Kapila continued: When the living entity is thus unaffected by the modes of material nature, because he is unchanging and does not claim proprietorship, he remains apart from the reactions of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.

SB 3.27.2 — When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

SB 3.27.3 — The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

SB 3.27.4 — Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.

SB 3.27.5 — It is the duty of every conditioned soul to engage his polluted consciousness, which is now attached to material enjoyment, in very serious devotional service with detachment. Thus his mind and consciousness will be under full control.

SB 3.27.6 — One has to become faithful by practicing the controlling process of the yoga system and must elevate himself to the platform of unalloyed devotional service by chanting and hearing about Me.

SB 3.27.7 — In executing devotional service, one has to see every living entity equally, without enmity towards anyone yet without intimate connections with anyone. One has to observe celibacy, be grave and execute his eternal activities, offering the results to the Supreme Personality of Godhead.

SB 3.27.8 — For his income a devotee should be satisfied with what he earns without great difficulty. He should not eat more than what is necessary. He should live in a secluded place and always be thoughtful, peaceful, friendly, compassionate and self-realized.

SB 3.27.9 — One's seeing power should be increased through knowledge of spirit and matter, and one should not unnecessarily identify himself with the body and thus become attracted by bodily relationships.

SB 3.27.10 — One should be situated in the transcendental position, beyond the stages of material consciousness, and should be aloof from all other conceptions of life. Thus realizing freedom from false ego, one should see his own self just as he sees the sun in the sky.

SB 3.27.11 — A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego. He is the support of the material cause and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.

SB 3.27.12 — The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.

SB 3.27.13 — The self-realized soul is thus reflected first in the threefold ego and then in the body, senses and mind.

SB 3.27.14 — Although a devotee appears to be merged in the five material elements, the objects of material enjoyment, the material senses and material mind and intelligence, he is understood to be awake and to be freed from the false ego.

SB 3.27.15 — The living entity can vividly feel his existence as the seer, but because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.

SB 3.27.16 — When, by mature understanding, one can realize his individuality, then the situation he accepts under false ego becomes manifest to him.

SB 3.27.17 — Śrī Devahūti inquired: My dear brāhmaṇa, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?

SB 3.27.18 — As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

SB 3.27.19 — Hence even though he is the passive performer of all activities, how can there be freedom for the soul as long as material nature acts on him and binds him?

SB 3.27.20 — Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, it may still appear again, since its cause has not ceased.

SB 3.27.21 — The Supreme Personality of Godhead said: One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.

SB 3.27.22 — This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.

SB 3.27.23 — The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire. But by the process of seriously discharging devotional service, this influence can be removed, just as wooden sticks which cause a fire are themselves consumed by it.

SB 3.27.24 — By discovering the faultiness of his desiring to lord it over material nature and by therefore giving it up, the living entity becomes independent and stands in his own glory.

SB 3.27.25 — In the dreaming state one's consciousness is almost covered, and one sees many inauspicious things, but when he is awakened and fully conscious, such inauspicious things cannot bewilder him.

SB 3.27.26 — The influence of material nature cannot harm an enlightened soul, even though he engages in material activities, because he knows the truth of the Absolute, and his mind is fixed on the Supreme Personality of Godhead.

SB 3.27.27 — When a person thus engages in devotional service and self-realization for many, many years and births, he becomes completely reluctant to enjoy any one of the material planets, even up to the highest planet, which is known as Brahmaloka; he becomes fully developed in consciousness.

SB 3.27.28-29 — My devotee actually becomes self-realized by My unlimited causeless mercy, and thus, when freed from all doubts, he steadily progresses towards his destined abode, which is directly under the protection of My spiritual energy of unadulterated bliss. That is the ultimate perfectional goal of the living entity. After giving up the present material body, the mystic devotee goes to that transcendental abode and never comes back.

SB 3.27.30 — When a perfect yogī's attention is no longer attracted to the by-products of mystic powers, which are manifestations of the external energy, his progress towards Me becomes unlimited, and thus the power of death cannot overcome him.

## SB 3.28: Kapila's Instructions on the Execution of Devotional Service

SB 3.28.1 — The Personality of Godhead said: My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth.

SB 3.28.2 — One should execute his prescribed duties to the best of his ability and avoid performing duties not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord, and one should worship the lotus feet of a spiritual master.

SB 3.28.3 — One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.

SB 3.28.4 — One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.

SB 3.28.5 — One must observe silence, acquire steadiness by practicing different yogic postures, control the breathing of the vital air, withdraw the senses from sense objects and thus concentrate the mind on the heart.

SB 3.28.6 — Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one's mind on the transcendental pastimes of the Supreme Personality of Godhead, is called *samādhi*, or *samādhāna*, of the mind.

SB 3.28.7 — By these processes, or any other true process, one must control the contaminated, unbridled mind, which is always attracted by material enjoyment, and thus fix himself in thought of the Supreme Personality of Godhead.

SB 3.28.8 — After controlling one's mind and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.

SB 3.28.9 — The yogī should clear the passage of vital air by breathing in the following manner: first he should inhale very deeply, then hold the breath in, and finally exhale. Or, reversing the process, the yogi can first exhale, then hold the breath outside, and finally inhale. This is done so that the mind may become steady and free from external disturbances.

SB 3.28.10 — The yogīs who practice such breathing exercises are very soon freed from all mental disturbances, just as gold, when put into fire and fanned with air, becomes free from all impurities.

SB 3.28.11 — By practicing the process of *prāṇāyāma*, one can eradicate the contamination of his physiological condition, and by concentrating the mind one can become free from all sinful activities. By restraining the senses one can free himself from material association, and by meditating on the Supreme Personality of Godhead one can become free from the three modes of material attachment.

SB 3.28.12 — When the mind is perfectly purified by this practice of yoga, one should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead.

SB 3.28.13 — The Supreme Personality of Godhead has a cheerful, lotuslike countenance with ruddy eyes like the interior of a lotus, and a swarthy body like the petals of a blue lotus. He bears a conch, discus and mace in three of His hands.

SB 3.28.14 — His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Śrīvatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.

SB 3.28.15 — He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown and pairs of armlets, bracelets and anklets.

SB 3.28.16 — His loins and hips encircled by a girdle, He stands on the lotus of His devotee's heart. He is most charming to look at, and His serene aspect gladdens the eyes and souls of the devotees who behold Him.

SB 3.28.17 — The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees.

SB 3.28.18 — The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.

SB 3.28.19 — Thus always merged in devotional service, the yogī visualizes the Lord standing, moving, lying down or sitting within him, for the pastimes of the Supreme Lord are always beautiful and attractive.

SB 3.28.20 — In fixing his mind on the eternal form of the Lord, the yogī should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.

SB 3.28.21 — The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orb of the moon and dispels the thick gloom of one's heart.

SB 3.28.22 — The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The

Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.

SB 3.28.23 — The yogī should fix in his heart the activities of Lakṣmī, the goddess of fortune, who is worshiped by all demigods and is the mother of the supreme person, Brahmā. She can always be found massaging the legs and thighs of the transcendental Lord, very carefully serving Him in this way.

SB 3.28.24 — Next, the yogi should fix his mind in meditation on the Personality of Godhead's thighs, the storehouse of all energy. The Lord's thighs are whitish blue, like the luster of the linseed flower, and appear most graceful when the Lord is carried on the shoulders of Garuḍa. Also the yogī should contemplate His rounded hips, which are encircled by a girdle that rests on the exquisite yellow silk cloth that extends down to His ankles.

SB 3.28.25 — The yogī should then meditate on His moonlike navel in the center of His abdomen. From His navel, which is the foundation of the entire universe, sprang the lotus stem containing all the different planetary systems. The lotus is the residence of Brahmā, the first created being. In the same way, the yogī should concentrate his mind on the Lord's nipples, which resemble a pair of most exquisite emeralds and which appear whitish because of the rays of the milk-white pearl necklaces adorning His chest.

SB 3.28.26 — The yogī should then meditate on the chest of the Supreme Personality of Godhead, the abode of goddess Mahā-Lakṣmī. The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes. The yogī should then imprint on his mind the neck of the Personality of Godhead, who is adored by the entire universe. The neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.

SB 3.28.27 — The yogī should further meditate upon the Lord's four arms, which are the source of all the powers of the demigods who control the various functions of material nature. Then the yogi should concentrate on the polished ornaments, which were burnished by Mount Mandara as it revolved. He should also duly contemplate the Lord's discus, the Sudarśana cakra, which contains one thousand spokes and a dazzling luster, as well as the conch, which looks like a swan in His lotuslike palm.

SB 3.28.28 — The yogī should meditate upon His club, which is named Kaumodakī and is very dear to Him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should also concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service.

SB 3.28.29 — The yogī should then meditate on the lotuslike countenance of the Lord, who presents His different forms in this world out of compassion for the anxious devotees. His nose is prominent, and His crystal-clear cheeks are illuminated by the oscillation of His glittering alligator-shaped earrings.

SB 3.28.30 — The yogi then meditates upon the beautiful face of the Lord, which is adorned with curly hair and decorated by lotuslike eyes and dancing eyebrows. A lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.

SB 3.28.31 — The yogīs should contemplate with full devotion the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees. His glances, accompanied by loving smiles, are full of abundant grace.

SB 3.28.32 — A yogī should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who bow to Him, dries away the ocean of tears caused by intense grief. The yogī should also meditate on the Lord's arched eyebrows, which are manifested by His internal potency in order to charm the sex-god for the good of the sages.

SB 3.28.33 — With devotion steeped in love and affection, the yogī should meditate within the core of his heart upon the laughter of Lord Viṣṇu. The laughter of Viṣṇu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogī should no longer desire to see anything else.

SB 3.28.34 — By following this course, the yogī gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity.

SB 3.28.35 — When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.

SB 3.28.36 — Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogī realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their

interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

SB 3.28.37 — Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.

SB 3.28.38 — The body of such a liberated yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.

SB 3.28.39 — Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his. But actually, as one can understand that his family and wealth are different from him, the liberated soul can understand that he and his body are not the same.

SB 3.28.40 — The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

SB 3.28.41 — The Supreme Personality of Godhead, who is known as Parambrahma, is the seer. He is different from the jīva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

SB 3.28.42 — A yogi should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.

SB 3.28.43 — As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.

SB 3.28.44 — Thus the yogī can be in the self-realized position after conquering the insurmountable spell of māyā, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

### SB 3.29: Explanation of Devotional Service by Lord Kapila

SB 3.29.1-2 — Devahūti inquired: My dear Lord, You have already very scientifically described the symptoms of the total material nature and the characteristics of the spirit according to the

Sāṅkhyā system of philosophy. Now I shall request You to explain the path of devotional service, which is the ultimate end of all philosophical systems.

SB 3.29.3 — Devahūti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

SB 3.29.4 — Please also describe eternal time, which is a representation of Your form and by whose influence people in general engage in the performance of pious activities.

SB 3.29.5 — My dear Lord, You are just like the sun, for You illuminate the darkness of the conditional life of the living entities. Because their eyes of knowledge are not open, they are sleeping eternally in that darkness without Your shelter, and therefore they are falsely engaged by the actions and reactions of their material activities, and they appear to be very fatigued.

SB 3.29.6 — Śrī Maitreya said: O best amongst the Kurus, the great sage Kapila, moved by great compassion and pleased by the words of His glorious mother, spoke as follows.

SB 3.29.7 — Lord Kapila, the Personality of Godhead, replied: O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.

SB 3.29.8 — Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

SB 3.29.9 — The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.

SB 3.29.10 — When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the ineptitudes of fruitive activities, his devotion is in the mode of goodness.

SB 3.29.11-12 — The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.

SB 3.29.13 — A pure devotee does not accept any kind of liberation — sālokya, sārṣṭi, sāmīpya, sārūpya or ekatva — even though they are offered by the Supreme Personality of Godhead.

SB 3.29.14 — By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.

SB 3.29.15 — A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.

SB 3.29.16 — The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.

SB 3.29.17 — The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the *ācāryas*. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.

SB 3.29.18 — A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

SB 3.29.19 — When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.

SB 3.29.20 — As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.

SB 3.29.21 — I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.

SB 3.29.22 — One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramātmā, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes.

SB 3.29.23 — One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

SB 3.29.24 — My dear mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.

SB 3.29.25 — Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of other living entities as well.

SB 3.29.26 — As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.

SB 3.29.27 — Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self.

SB 3.29.28 — Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.

SB 3.29.29 — Among the living entities who have developed sense perception, those who have developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have developed the sense of smell, and better still are those who have developed the sense of hearing.

SB 3.29.30 — Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.

SB 3.29.31 — Among human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brāhmaṇas, are best. Among the brāhmaṇas, one who has studied the Vedas is the best, and among the brāhmaṇas who have studied the Vedas, one who knows the actual purport of Veda is the best.

SB 3.29.32 — Better than the brāhmaṇa who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.

SB 3.29.33 — Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life — everything — unto Me without cessation.

SB 3.29.34 — Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.

SB 3.29.35 — My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic yoga in this way can achieve the abode of the Supreme Person simply by that devotional service.

SB 3.29.36 — This *puruṣa* whom the individual soul must approach is the eternal form of the Supreme Personality of Godhead, who is known as Brahman and *Paramātmā*. He is the transcendental chief personality, and His activities are all spiritual.

SB 3.29.37 — The time factor, who causes the transformation of the various material manifestations, is another feature of the Supreme Personality of Godhead. Anyone who does not know that time is the same Supreme Personality is afraid of the time factor.

SB 3.29.38 — Lord Viṣṇu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone's heart, He is the support of everyone, and He causes every being to be annihilated by another.

SB 3.29.39 — No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.

SB 3.29.40 — Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.

SB 3.29.41 — Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs and seasonal plants and flowers blossom and fructify, each in its own season.

SB 3.29.42 — Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.

SB 3.29.43 — Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

SB 3.29.44 — Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.

SB 3.29.45 — The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.

## SB 3.30: Description by Lord Kapila of Adverse Fruitive Activities

SB 3.30.1 — The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

SB 3.30.2 — Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.

SB 3.30.3 — The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

SB 3.30.4 — The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

SB 3.30.5 — The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

SB 3.30.6 — Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

SB 3.30.7 — Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

SB 3.30.8 — He gives heart and senses to a woman, who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

SB 3.30.9 — The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

SB 3.30.10 — He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

SB 3.30.11 — When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

SB 3.30.12 — Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

SB 3.30.13 — Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

SB 3.30.14 — The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

SB 3.30.15 — Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid who cannot work any more.

SB 3.30.16 — In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.

SB 3.30.17 — In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

SB 3.30.18 — Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

SB 3.30.19 — At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

SB 3.30.20 — As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

SB 3.30.21 — While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

SB 3.30.22 — Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

SB 3.30.23 — While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

SB 3.30.24 — Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

SB 3.30.25 — He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

SB 3.30.26 — His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

SB 3.30.27 — Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

SB 3.30.28 — Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra and Raurava.

SB 3.30.29 — Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

SB 3.30.30 — After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

SB 3.30.31 — He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

SB 3.30.32 — Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

SB 3.30.33 — Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.

SB 3.30.34 — Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

## SB 3.31: Lord Kapila's Instructions on the Movements of the Living Entities

SB 3.31.1 — The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

SB 3.31.2 — On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

SB 3.31.3 — In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair,

bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

SB 3.31.4 — Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

SB 3.31.5 — Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

SB 3.31.6 — Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

SB 3.31.7 — Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

SB 3.31.8 — Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

SB 3.31.9 — The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

SB 3.31.10 — Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

SB 3.31.11 — The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.

SB 3.31.12 — The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.

SB 3.31.13 — I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of māyā. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

SB 3.31.14 — I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.

SB 3.31.15 — The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again engage in the transcendental loving service of the Lord?

SB 3.31.16 — No one other than the Supreme Personality of Godhead, as the localized Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time — past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

SB 3.31.17 — Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"

SB 3.31.18 — My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

SB 3.31.19 — The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

SB 3.31.20 — Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-māyā, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

SB 3.31.21 — Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

SB 3.31.22 — Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

SB 3.31.23 — Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

SB 3.31.24 — The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of māyā.

SB 3.31.25 — After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

SB 3.31.26 — Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation, to say nothing of sitting up, standing or even moving.

SB 3.31.27 — In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

SB 3.31.28 — In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

SB 3.31.29 — With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

SB 3.31.30 — By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

SB 3.31.31 — For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.

SB 3.31.32 — If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

SB 3.31.33 — He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.

SB 3.31.34 — One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.

SB 3.31.35 — The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women.

SB 3.31.36 — At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind.

SB 3.31.37 — Amongst all kinds of living entities begotten by Brahmā, namely men, demigods and animals, none but the sage Nārāyaṇa is immune to the attraction of māyā in the form of woman.

SB 3.31.38 — Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

SB 3.31.39 — One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

SB 3.31.40 — The woman, created by the Lord, is the representation of māyā, and one who associates with such māyā by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.

SB 3.31.41 — A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon māyā in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

SB 3.31.42 — A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

SB 3.31.43 — Due to his particular type of body, the materialistic living entity wanders from one planet to another, following fruitive activities. In this way, he involves himself in fruitive activities and enjoys the result incessantly.

SB 3.31.44 — In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity comes to an end, that end is called death, and when a particular type of reaction begins, that beginning is called birth.

SB 3.31.45-46 — When the eyes lose their power to see color or form due to morbid affliction of the optic nerve, the sense of sight becomes deadened. The living entity, who is the seer of both the eyes and the sight, loses his power of vision. In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving, that is known as death. When one begins to view the physical body as one's very self, that is called birth.

SB 3.31.47 — Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.

SB 3.31.48 — Endowed with right vision and strengthened by devotional service and a pessimistic attitude towards material identity, one should relegate his body to this illusory world through his reason. Thus one can be unconcerned with this material world.

## SB 3.32: Entanglement in Fruitive Activities

SB 3.32.1 — The Personality of Godhead said: The person who lives in the center of household life derives material benefits by performing religious rituals, and thereby he fulfills his desire for economic development and sense gratification. Again and again he acts the same way.

SB 3.32.2 — Such persons are ever bereft of devotional service due to being too attached to sense gratification, and therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Kṛṣṇa consciousness, devotional service.

SB 3.32.3 — Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the soma plant. They again return to this planet.

SB 3.32.4 — All the planets of the materialistic persons, including all the heavenly planets, such as the moon, are vanquished when the Supreme Personality of Godhead, Hari, goes to His bed of serpents, which is known as Ananta Śeṣa.

SB 3.32.5 — Those who are intelligent and are of purified consciousness are completely satisfied in Kṛṣṇa consciousness. Freed from the modes of material nature, they do not act for sense gratification; rather, since they are situated in their own occupational duties, they act as one is expected to act.

SB 3.32.6 — By executing one's occupational duties, acting with detachment and without a sense of proprietorship or false egoism, one is posted in one's constitutional position by dint of complete purification of consciousness, and by thus executing so-called material duties he can easily enter into the kingdom of God.

SB 3.32.7 — Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.

SB 3.32.8 — Worshippers of the Hiranyagarbha expansion of the Personality of Godhead remain within this material world until the end of two parārdhas, when Lord Brahmā also dies.

SB 3.32.9 — After experiencing the inhabitable time of the three modes of material nature, known as two parārdhas, Lord Brahmā closes the material universe, which is covered by layers of earth, water, air, fire, ether, mind, ego, etc., and goes back to Godhead.

SB 3.32.10 — The yogīs who become detached from the material world by practice of breathing exercises and control of the mind reach the planet of Brahmā, which is far, far away. After giving

up their bodies, they enter into the body of Lord Brahmā, and therefore when Brahmā is liberated and goes to the Supreme Personality of Godhead, who is the Supreme Brahman, such yogīs can also enter into the kingdom of God.

SB 3.32.11 — Therefore, My dear mother, by devotional service take direct shelter of the Supreme Personality of Godhead, who is seated in everyone's heart.

SB 3.32.12-15 — My dear mother, someone may worship the Supreme Personality of Godhead with a special self-interest, but even demigods such as Lord Brahmā, great sages such as Sanatkumāra and great munis such as Marīci have to come back to the material world again at the time of creation. When the interaction of the three modes of material nature begins, Brahmā, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the spiritual path and the yoga system, come back under the influence of the time factor. They are liberated by their nonfruitive activities and attain the first incarnation of the puruṣa, but at the time of creation they come back in exactly the same forms and positions they previously had.

SB 3.32.16 — Persons who are too addicted to this material world execute their prescribed duties very nicely and with great faith. They daily perform all such prescribed duties with attachment to the fruitive result.

SB 3.32.17 — Such persons, impelled by the mode of passion, are full of anxieties and always aspire for sense gratification due to uncontrolled senses. They worship the forefathers and are busy day and night improving the economic condition of their family, social or national life.

SB 3.32.18 — Such persons are called trai-vargika because they are interested in the three elevating processes. They are averse to the Supreme Personality of Godhead, who can give relief to the conditioned soul. They are not interested in the Supreme Personality's pastimes, which are worth hearing because of His transcendental prowess.

SB 3.32.19 — Such persons are condemned by the supreme order of the Lord. Because they are averse to the nectar of the activities of the Supreme Personality of Godhead, they are compared to stool-eating hogs. They give up hearing the transcendental activities of the Lord and indulge in hearing of the abominable activities of materialistic persons.

SB 3.32.20 — Such materialistic persons are allowed to go to the planet called Pitrloka by the southern course of the sun, but they again come back to this planet and take birth in their own families, beginning again the same fruitive activities from birth to the end of life.

SB 3.32.21 — When the results of their pious activities are exhausted, they fall down by higher arrangement and again come back to this planet, just as any person raised to a high position sometimes all of a sudden falls.

SB 3.32.22 — My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for His lotus feet are worth worshiping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

SB 3.32.23 — Engagement in Kṛṣṇa consciousness and application of devotional service unto Kṛṣṇa make it possible to advance in knowledge and detachment, as well as in self-realization.

SB 3.32.24 — The exalted devotee's mind becomes equipoised in sensory activities, and he is transcendental to that which is agreeable and not agreeable.

SB 3.32.25 — Because of his transcendental intelligence, the pure devotee is equipoised in his vision and sees himself to be uncontaminated by matter. He does not see anything as superior or inferior, and he feels himself elevated to the transcendental platform of being equal in qualities with the Supreme Person.

SB 3.32.26 — The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramātmā, as the Supreme Personality of Godhead or as the puruṣavatāra.

SB 3.32.27 — The greatest common understanding for all yogīs is complete detachment from matter, which can be achieved by different kinds of yoga.

SB 3.32.28 — Those who are averse to the Transcendence realize the Supreme Absolute Truth differently through speculative sense perception, and therefore, because of mistaken speculation, everything appears to them to be relative.

SB 3.32.29 — From the total energy, the mahat-tattva, I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses and the material body. Similarly, the entire universe has come from the Supreme Personality of Godhead.

SB 3.32.30 — This perfect knowledge can be achieved by a person who is already engaged in devotional service with faith, steadiness and full detachment, and who is always absorbed in thought of the Supreme. He is aloof from material association.

SB 3.32.31 — My dear respectful mother, I have already described the path of understanding the Absolute Truth, by which one can come to understand the real truth of matter and spirit and their relationship.

SB 3.32.32 — Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

SB 3.32.33 — A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.

SB 3.32.34-36 — By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life, by performing the prescribed duties of one's social order, by performing the different divisions of yoga practice, by performing devotional service, by exhibiting the process of devotional service containing the symptoms of both attachment and detachment, by understanding the science of self-realization, and by developing a strong sense of detachment, one who is expert in understanding the different processes of self-realization realizes the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence.

SB 3.32.37 — My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions. I have explained to you as well how eternal time is chasing the living entities, although it is imperceptible to them.

SB 3.32.38 — There are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.

SB 3.32.39 — Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.

SB 3.32.40 — It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are nondevotees and who are envious of the devotees and of the Personality of Godhead.

SB 3.32.41 — Instruction should be given to the faithful devotee who is respectful to the spiritual master, nonenvious, friendly to all kinds of living entities and eager to render service with faith and sincerity.

SB 3.32.42 — This instruction should be imparted by the spiritual master to persons who have taken the Supreme Personality of Godhead to be more dear than anything, who are not envious of anyone, who are perfectly cleansed and who have developed detachment for that which is outside the purview of Kṛṣṇa consciousness.

SB 3.32.43 — Anyone who once meditates upon Me with faith and affection, who hears and chants about Me, surely goes back home, back to Godhead.

### SB 3.33: Activities of Kapila

SB 3.33.1 — Śrī Maitreya said: Thus Devahūti, the mother of Lord Kapila and wife of Kardama Muni, became freed from all ignorance concerning devotional service and transcendental knowledge. She offered her obeisances unto the Lord, the author of the basic principles of the Sāṅkhya system of philosophy, which is the background of liberation, and she satisfied Him with the following verses of prayer.

SB 3.33.2 — Devahūti said: Brahmā is said to be unborn because he takes birth from the lotus flower which grows from Your abdomen while You lie in the ocean at the bottom of the universe. But even Brahmā simply meditated upon You, whose body is the source of unlimited universes.

SB 3.33.3 — My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although You are one, Your diverse energies can act multifariously. This is inconceivable to us.

SB 3.33.4 — As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot.

SB 3.33.5 — My dear Lord, You have assumed this body in order to diminish the sinful activities of the fallen and to enrich their knowledge in devotion and liberation. Since these sinful people are dependent on Your direction, by Your own will You assume incarnations as a boar and as

other forms. Similarly, You have appeared in order to distribute transcendental knowledge to Your dependents.

SB 3.33.6 — To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

SB 3.33.7 — Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

SB 3.33.8 — I believe, my Lord, that You are Lord Viṣṇu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution, all the Vedas are sustained in You only.

SB 3.33.9 — Thus the Supreme Personality of Godhead Kapila, satisfied by the words of His mother, towards whom He was very affectionate, replied with gravity.

SB 3.33.10 — The Personality of Godhead said: My dear mother, the path of self-realization which I have already instructed to you is very easy. You can execute this system without difficulty, and by following it you shall very soon be liberated, even within your present body.

SB 3.33.11 — My dear mother, those who are actually transcendentalists certainly follow My instructions as I have given them to you. You may rest assured that if you traverse this path of self-realization perfectly, surely you shall be freed from fearful material contamination and shall ultimately reach Me. Mother, persons who are not conversant with this method of devotional service certainly cannot get out of the cycle of birth and death.

SB 3.33.12 — Śrī Maitreya said: The Supreme Personality of Godhead Kapila, after instructing His beloved mother, took permission from her and left His home, His mission having been fulfilled.

SB 3.33.13 — As instructed by her son, Devahūti also began to practice bhakti-yoga in that very āśrama. She practiced samādhi in the house of Kardama Muni, which was so beautifully decorated with flowers that it was considered the flower crown of the river Sarasvatī.

SB 3.33.14 — She began to bathe three times daily, and thus her curling black hair gradually became gray. Due to austerity, her body gradually became thin, and she wore old garments.

SB 3.33.15 — The home and household paraphernalia of Kardama, who was one of the Prajāpatis, was developed in such a way, by dint of his mystic powers of austerity and yoga, that his opulence was sometimes envied by those who travel in outer space in airplanes.

SB 3.33.16 — The opulence of the household of Kardama Muni is described herein. The bedsheets and mattresses were all as white as the foam of milk, the chairs and benches were made of ivory and were covered by cloths of lace with golden filigree, and the couches were made of gold and had very soft pillows.

SB 3.33.17 — The walls of the house were made of first-class marble, decorated with valuable jewels. There was no need of light, for the household was illuminated by the rays of these jewels. The female members of the household were all amply decorated with jewelry.

SB 3.33.18 — The compound of the main household was surrounded by beautiful gardens with sweet, fragrant flowers and many trees which produced fresh fruit and were tall and beautiful. The attraction of such gardens was that singing birds would sit on the trees, and their chanting voices, as well as the humming sound of the bees, made the whole atmosphere as pleasing as possible.

SB 3.33.19 — When Devahūti would enter that lovely garden to take her bath in the pond filled with lotus flowers, the associates of the denizens of heaven, the Gandharvas, would sing about Kardama's glorious household life. Her great husband, Kardama, gave her all protection at all times.

SB 3.33.20 — Although her position was unique from all points of view, saintly Devahūti, in spite of all her possessions, which were envied even by the ladies of the heavenly planets, gave up all such comforts. She was only sorry that her great son was separated from her.

SB 3.33.21 — Devahūti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies.

SB 3.33.22 — O Vidura, thus always meditating upon her son, the Supreme Personality of Godhead Kapiladeva, she very soon became unattached to her nicely decorated home.

SB 3.33.23 — Thereafter, having heard with great eagerness and in all detail from her son, Kapiladeva, the eternally smiling Personality of Godhead, Devahūti began to meditate constantly upon the Viṣṇu form of the Supreme Lord.

SB 3.33.24-25 — She did so with serious engagement in devotional service. Because she was strong in renunciation, she accepted only the necessities of the body. She became situated in knowledge due to realization of the Absolute Truth, her heart became purified, she became fully absorbed in meditation upon the Supreme Personality of Godhead, and all misgivings due to the modes of material nature disappeared.

SB 3.33.26 — Her mind became completely engaged in the Supreme Lord, and she automatically realized the knowledge of the impersonal Brahman. As a Brahman-realized soul, she was freed from the designations of the materialistic concept of life. Thus all material pangs disappeared, and she attained transcendental bliss.

SB 3.33.27 — Situated in eternal trance and freed from illusion impelled by the modes of material nature, she forgot her material body, just as one forgets his different bodies in a dream.

SB 3.33.28 — Her body was being taken care of by the spiritual damsels created by her husband, Kardama, and since she had no mental anxiety at that time, her body did not become thin. She appeared just like a fire surrounded by smoke.

SB 3.33.29 — Because she was always absorbed in the thought of the Supreme Personality of Godhead, she was not aware that sometimes her hair was loosened or her garments were disarrayed.

SB 3.33.30 — My dear Vidura, by following the principles instructed by Kapila, Devahūti soon became liberated from material bondage and achieved the Supreme Personality of Godhead, as Supersoul, without difficulty.

SB 3.33.31 — The place where Devahūti achieved her perfection, my dear Vidura, is understood to be a most sacred spot. It is known all over the three worlds as Siddhapada.

SB 3.33.32 — Dear Vidura, the material elements of her body have melted into water and are now a flowing river, which is the most sacred of all rivers. Anyone who bathes in that river also attains perfection, and therefore all persons who desire perfection go bathe there.

SB 3.33.33 — My dear Vidura, the great sage Kapila, the Personality of Godhead, left His father's hermitage with the permission of His mother and went towards the northeast.

SB 3.33.34 — While He was passing in the northern direction, all the celestial denizens known as Cāraṇas and Gandharvas, as well as the munis and the damsels of the heavenly planets, prayed and offered Him all respects. The ocean offered Him oblations and a place of residence.

SB 3.33.35 — Even now Kapila Muni is staying there in trance for the deliverance of the conditioned souls in the three worlds, and all the ācāryas, or great teachers, of the system of Sāṅkhya philosophy are worshiping Him.

SB 3.33.36 — My dear son, since you have inquired from me, I have answered. O sinless one, the descriptions of Kapiladeva and His mother and their activities are the purest of all pure discourses.

SB 3.33.37 — The description of the dealings of Kapiladeva and His mother is very confidential, and anyone who hears or reads this narration becomes a devotee of the Supreme Personality of Godhead, who is carried by Garuḍa, and he thereafter enters into the abode of the Supreme Lord to engage in the transcendental loving service of the Lord.

# Canto 4: The Creation of the Fourth Order

## SB 4.1: Genealogical Table of the Daughters of Manu

SB 4.1.1 — Śrī Maitreya said: Svāyambhuva Manu begot three daughters in his wife, Śatarūpā, and their names were Ākūti, Devahūti and Prasūti.

SB 4.1.2 — Ākūti had two brothers, but in spite of her brothers, King Svāyambhuva Manu handed her over to Prajāpati Ruci on the condition that the son born of her be returned to Manu as his son. This he did in consultation with his wife, Śatarūpā.

SB 4.1.3 — Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Ākūti.

SB 4.1.4 — Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.

SB 4.1.5 — Svāyambhuva Manu very gladly brought home the beautiful boy named Yajña, and Ruci, his son-in-law, kept with him the daughter, Dakṣinā.

SB 4.1.6 — The Lord of the ritualistic performance of yajña later married Dakṣinā, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children.

SB 4.1.7 — The twelve boys born of Yajña and Dakṣinā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

SB 4.1.8 — During the time of Svāyambhuva Manu, these sons all became the demigods collectively named the Tuṣitas. Marīci became the head of the seven ṛṣis, and Yajña became the king of the demigods, Indra.

SB 4.1.9 — Svāyambhuva Manu's two sons, Priyavrata and Uttānapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.

SB 4.1.10 — My dear son, Svāyambhuva Manu handed over his very dear daughter Devahūti to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.

SB 4.1.11 — Svāyambhuva Manu handed over his daughter Prasūti to the son of Brahmā named Dakṣa, who was also one of the progenitors of the living entities. The descendants of Dakṣa are spread throughout the three worlds.

SB 4.1.12 — You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.

SB 4.1.13 — Kardama Muni's daughter Kalā, who was married to Marīci, gave birth to two children, whose names were Kaśyapa and Pūrṇimā. Their descendants are spread all over the world.

SB 4.1.14 — My dear Vidura, of the two sons, Kaśyapa and Pūrṇimā, Pūrṇimā begot three children, namely Viraja, Viśvaga and Devakulyā. Of these three, Devakulyā was the water which washed the lotus feet of the Personality of Godhead and which later on transformed into the Ganges of the heavenly planets.

SB 4.1.15 — Anasūyā, the wife of Atri Muni, gave birth to three very famous sons — Soma, Dattātreya and Durvāsā — who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.

SB 4.1.16 — After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahmā, Viṣṇu and Śiva, who are the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni?

SB 4.1.17 — Maitreya said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as Rkṣa.

SB 4.1.18 — In that mountain valley flows a river named Nirvindhya. On the bank of the river are many aśoka trees and other plants full of palāśa flowers, and there is always the sweet sound of water flowing from a waterfall. The husband and wife reached that beautiful place.

SB 4.1.19 — There the great sage concentrated his mind by the yogic breathing exercises, and thereby controlling all attachment, he remained standing on one leg only, eating nothing but air, and stood there on one leg for one hundred years.

SB 4.1.20 — He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly be pleased to offer me a son exactly like Him.

SB 4.1.21 — While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.

SB 4.1.22 — At that time, the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādharaś and the Nāgas. Thus they entered the āśrama of the great sage, who had become famous by his austerities.

SB 4.1.23 — The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.

SB 4.1.24 — Thereafter he began to offer prayers to the three deities, who were seated on different carriers — a bull, a swan and Garuḍa — and who held in their hands a drum, kuśa grass and a discus. The sage offered them his respects by falling down like a stick.

SB 4.1.25 — Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.

SB 4.1.26-27 — But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.

SB 4.1.28 — I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Kindly let me know how you have come, for I am greatly bewildered about this.

SB 4.1.29 — The great sage Maitreya continued: Upon hearing Atri Muni speak in that way, the three great deities smiled, and they replied in the following sweet words.

SB 4.1.30 — The three deities told Atri Muni: Dear brāhmaṇa, you are perfect in your determination, and therefore as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and therefore we have all come to you.

SB 4.1.31 — You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.

SB 4.1.32 — Thus, while the couple looked on, the three deities Brahmā, Viṣṇu and Maheśvara disappeared from that place after bestowing upon Atri Muni the benediction.

SB 4.1.33 — Thereafter, from the partial representation of Brahmā, the moon-god was born of them; from the partial representation of Viṣṇu, the great mystic Dattātreya was born; and from the partial representation of Śaṅkara [Lord Śiva], Durvāsā was born. Now you may hear from me of the many sons of Aṅgirā.

SB 4.1.34 — Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Siniवālī, Kuhū, Rākā and Anumati.

SB 4.1.35 — Besides these four daughters, she also had another two sons. One of them was known as Utathya, and the other was the learned scholar Bṛhaspati.

SB 4.1.36 — Pulastya begot in his wife, Havarbhū, one son of the name Agastya, who in his next birth became Dahrāgni. Besides him, Pulastya begot another very great and saintly son, whose name was Viśravā.

SB 4.1.37 — Viśravā had two wives. The first wife was Iḍavidā, from whom Kuvera, the master of all Yakṣas, was born, and the next wife was named Keśinī, from whom three sons were born — Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa.

SB 4.1.38 — Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmaśreṣṭha, Varīyān and Sahiṣṇu, and all of them were great sages.

SB 4.1.39 — Kratu's wife, Kriyā, gave birth to sixty thousand great sages, named the Vālakhilyas. All these sages were greatly advanced in spiritual knowledge, and their bodies were illuminated by such knowledge.

SB 4.1.40 — The great sage Vasiṣṭha begot in his wife, Ěrjā [sometimes called Arundhatī], seven spotlessly great sages, headed by the sage named Citraketu.

SB 4.1.41 — The names of these seven sages are as follows: Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān. Some other very competent sons were born from Vasiṣṭha's other wife.

SB 4.1.42 — Citti, wife of the sage Atharvā, gave birth to a son named Aśvaśirā by accepting a great vow called Dadhyañca. Now you may hear from me about the descendants of the sage Bhṛgu.

SB 4.1.43 — The sage Bhṛgu was highly fortunate. In his wife, known as Khyāti, he begot two sons, named Dhātā and Vidhātā, and one daughter, named Śrī, who was very much devoted to the Supreme Personality of Godhead.

SB 4.1.44 — The sage Meru had two daughters, named Āyati and Niyati, whom he gave in charity to Dhātā and Vidhātā. Āyati and Niyati gave birth to two sons, Mṛkaṇḍa and Prāṇa.

SB 4.1.45 — From Mṛkaṇḍa, Mārkaṇḍeya Muni was born, and from Prāṇa, the sage Vedaśirā, whose son was Uśanā [Śukrācārya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhṛgu dynasty.

SB 4.1.46-47 — My dear Vidura, the population of the universe was thus increased by the descendants of these sages and the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another of Manu's daughters, known as Prasūti, married the son of Brahmā named Dakṣa.

SB 4.1.48 — Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

SB 4.1.49-52 — One of the remaining two daughters was given in charity to the Pitṛloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Maitrī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti. These thirteen daughters produced the following sons: Śraddhā gave birth to Śubha, Maitrī produced Prasāda, Dayā gave birth to Abhaya, Śānti gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Smaya, Kriyā gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medhā gave birth to Smṛti, Titikṣā gave birth to Kṣema, and Hrī gave birth to Praśraya. Mūrti, a reservoir of all respectable qualities, gave birth to Śrī Nara-Nārāyaṇa, the Supreme Personality of Godhead.

SB 4.1.53 — On the occasion of the appearance of Nara-Nārāyaṇa, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

SB 4.1.54-55 — In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Nārāyaṇa, all signs of good fortune were visible. Just at that time, great demigods like Brahmā also offered their respectful prayers.

SB 4.1.56 — The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead, who created as His external energy this cosmic manifestation, which is situated in Him as the air and clouds are situated in space, and who has now appeared in the form of Nara-Nārāyaṇa Ṛṣi in the house of Dharma.

SB 4.1.57 — Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

SB 4.1.58 — [Maitreya said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Nārāyaṇa. The Lord glanced upon them with mercy and then departed for Gandhamādana Hill.

SB 4.1.59 — That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world.

SB 4.1.60 — The predominating deity of fire begot in his wife, Svāhā, three children, named Pāvaka, Pavamāna and Śuci, who exist by eating the oblations offered to the fire of sacrifice.

SB 4.1.61 — From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

SB 4.1.62 — These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brāhmaṇas.

SB 4.1.63 — The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are the Pitās. They are either sāgnika or niragnika. The wife of all these Pitās is Svadhā, who is the daughter of King Dakṣa.

SB 4.1.64 — Svadhā, who was offered to the Pitās, begot two daughters named Vayunā and Dhāriṇī, both of whom were impersonalists and were expert in transcendental and Vedic knowledge.

SB 4.1.65 — The sixteenth daughter, whose name was Satī, was the wife of Lord Śiva. She could not produce a child, although she always faithfully engaged in the service of her husband.

SB 4.1.66 — The reason is that Satī's father, Dakṣa, used to rebuke Lord Śiva in spite of Śiva's faultlessness. Consequently, before attaining a mature age, Satī gave up her body by dint of yogic mystic power.

## SB 4.2: Dakṣa Curses Lord Śiva

SB 4.2.1 — Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Satī?

SB 4.2.2 — Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

SB 4.2.3 — My dear Maitreya, to part with one's life is very difficult. Would you kindly explain to me how such a son-in-law and father-in-law could quarrel so bitterly that the great goddess Satī could give up her life?

SB 4.2.4 — The sage Maitreya said: In a former time, the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

SB 4.2.5 — When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster as bright as the effulgence of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

SB 4.2.6 — Influenced by his personal bodily luster, all the fire-gods and other participants in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

SB 4.2.7 — Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā. After offering Lord Brahmā respect, Dakṣa, by the order of Brahmā, properly took his seat.

SB 4.2.8 — Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting and not showing him any respect. At that time, Dakṣa became greatly angry, and, his eyes glowing, he began to speak very strongly against Lord Śiva.

SB 4.2.9 — All sages, brāhmaṇas and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I do not speak out of ignorance or envy.

SB 4.2.10 — Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

SB 4.2.11 — He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brāhmaṇas. He has married my daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.

SB 4.2.12 — He has eyes like a monkey's, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.

SB 4.2.13 — I had no desire to give my daughter to this person, who has broken all rules of civility. Because of not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a śūdra.

SB 4.2.14-15 — He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings in the gross mode of ignorance, and he is their leader.

SB 4.2.16 — On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

SB 4.2.17 — The sage Maitreya continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.

SB 4.2.18 — The demigods are eligible to share in the oblations of sacrifice, but Lord Śiva, who is the lowest of all the demigods, should not have a share.

SB 4.2.19 — Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.

SB 4.2.20 — Upon understanding that Lord Śiva had been cursed, Nandīśvara, one of Lord Śiva’s principal associates, became greatly angry. His eyes became red, and he prepared to curse Dakṣa and all the brāhmaṇas present there who had tolerated Dakṣa’s cursing Śiva in harsh words.

SB 4.2.21 — Anyone who has accepted Dakṣa as the most important personality and neglected Lord Śiva because of envy is less intelligent and, because of visualizing in duality, will be bereft of transcendental knowledge.

SB 4.2.22 — Pretentiously religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.

SB 4.2.23 — Dakṣa has accepted the body as all in all. Therefore, since he has forgotten the viṣṇu-pāda, or viṣṇu-gati, and is attached to sex life only, within a short time he will have the face of a goat.

SB 4.2.24 — Those who have become as dull as matter by cultivating materialistic education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Śiva. May they continue in the cycle of repeated birth and death.

SB 4.2.25 — May those who are envious of Lord Śiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.

SB 4.2.26 — These brāhmaṇas take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what to eat and what not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

SB 4.2.27 — When all the hereditary brāhmaṇas were thus cursed by Nandīśvara, the sage Bhṛgu, as a reaction, condemned the followers of Lord Śiva with this very strong brahminical curse.

SB 4.2.28 — One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.

SB 4.2.29 — Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Śiva, they prefer to live on wine, flesh and other such things.

SB 4.2.30 — Bhṛgu Muni continued: Since you blaspheme the Vedas and the brāhmaṇas, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

SB 4.2.31 — The Vedas give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janārdana, the well-wisher of all living entities.

SB 4.2.32 — By blaspheming the principles of the Vedas, which are the pure and supreme path of the saintly persons, certainly you followers of Bhūtapati, Lord Śiva, will descend to the standard of atheism without a doubt.

SB 4.2.33 — The sage Maitreya said: When such cursing and countercursing was going on between Lord Śiva's followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

SB 4.2.34 — The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.

SB 4.2.35 — My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamunā after completing the yajña performance. Such a bath is called avabhṛtha-snāna. After thus becoming purified in heart, they departed for their respective abodes.

### SB 4.3: Talks Between Lord Śiva and Satī

SB 4.3.1 — Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.

SB 4.3.2 — When Lord Brahmā appointed Dakṣa the chief of all the Prajāpatis, the progenitors of population, Dakṣa became very much puffed up.

SB 4.3.3 — Dakṣa began a sacrifice named vājapeya, and he became excessively confident of his support by Lord Brahmā. He then performed another great sacrifice, named bṛhaspati-sava.

SB 4.3.4 — While the sacrifice was being performed, many brahmarsis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with ornaments, attended from different parts of the universe.

SB 4.3.5-7 — The chaste lady Satī, the daughter of Dakṣa, heard the heavenly denizens flying in the sky conversing about the great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the bhūtas, in great anxiety, and spoke as follows.

SB 4.3.8 — Satī said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.

SB 4.3.9 — I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assembly.

SB 4.3.10 — My sisters, my mother's sisters and their husbands, and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

SB 4.3.11 — This manifested cosmos is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord. This truth is fully known to you. Yet I am but a poor woman, and, as you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.

SB 4.3.12 — O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.

SB 4.3.13 — O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father's house? Even though you may be

considering that I have not been invited, there is no harm if one goes to the house of one's friend, husband, spiritual master or father without invitation.

SB 4.3.14 — O immortal Śiva, please be kind towards me and fulfill my desire. You have accepted me as half of your body; therefore please show kindness towards me and accept my request.

SB 4.3.15 — The great sage Maitreya said: Lord Śiva, the deliverer of the hill Kailāsa, having thus been addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Dakṣa before the guardians of the universal affairs.

SB 4.3.16 — The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.

SB 4.3.17 — Although the six qualities education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.

SB 4.3.18 — One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.

SB 4.3.19 — Lord Śiva continued: If one is hurt by the arrows of an enemy, one is not as aggrieved as when cut by the unkind words of a relative, for such grief continues to rend one's heart day and night.

SB 4.3.20 — My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa you are the pet, yet you will not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

SB 4.3.21 — One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.

SB 4.3.22 — My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent, offer such respects to the Supersoul, who is sitting within the body, not to the person who identifies with the body.

SB 4.3.23 — I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.

SB 4.3.24 — Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.

SB 4.3.25 — If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable, and when you are insulted by your relative, this insult will immediately be equal to death.

## SB 4.4: Satī Quits Her Body

SB 4.4.1 — The sage Maitreya said: Lord Śiva was silent after speaking to Satī, seeing her between decisions. Satī was very much anxious to see her relatives at her father's house, but at the same time she was afraid of Lord Śiva's warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.

SB 4.4.2 — Satī felt very sorry at being forbidden to go see her relatives at her father's house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Śiva, as if she were going to blast him with her vision.

SB 4.4.3 — Thereafter Satī left her husband, Lord Śiva, who had given her half his body due to affection. Breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.

SB 4.4.4 — When they saw Satī leaving alone very rapidly, thousands of Lord Śiva's disciples, headed by Maṇimān and Mada, quickly followed her with his bull Nandi in front and accompanied by the Yakṣas.

SB 4.4.5 — The disciples of Lord Śiva arranged for Satī to be seated on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.

SB 4.4.6 — She then reached her father's house, where the sacrifice was being performed, and entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas

and demigods were all assembled there, and there were many sacrificial animals, as well as pots made of clay, stone, gold, grass and skin, which were all requisite for the sacrifice.

SB 4.4.7 — When Satī, with her followers, reached the arena, because all the people assembled were afraid of Dakṣa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.

SB 4.4.8 — Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything, for her father neither talked with her nor welcomed her by asking about her welfare.

SB 4.4.9 — Present in the arena of sacrifice, Satī saw that there were no oblations for her husband, Lord Śiva. Next she realized that not only had her father failed to invite Lord Śiva, but when he saw Lord Śiva's exalted wife, Dakṣa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.

SB 4.4.10 — The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa, but Satī stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.

SB 4.4.11 — The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but you could be envious of such a universal being, who is free from all enmity.

SB 4.4.12 — Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only finds no faults with others' qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.

SB 4.4.13 — It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

SB 4.4.14 — Satī continued: My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but you envies him.

SB 4.4.15 — You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].

SB 4.4.16 — Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, and he is garlanded with human skulls and smeared with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.

SB 4.4.17 — Satī continued: If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life.

SB 4.4.18 — Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Śiva. If someone has taken food which is poisonous, the best treatment is to vomit.

SB 4.4.19 — It is better to execute one's own occupational duty than to criticize others'. Elevated transcendentalists may sometimes forgo the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.

SB 4.4.20 — In the Vedas there are directions for two kinds of activities — activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendentally situated.

SB 4.4.21 — My dear father, the opulence we possess is impossible for either you or your flatterers to imagine, for persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced, self-realized souls.

SB 4.4.22 — You are an offender at the lotus feet of Lord Śiva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself

because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.

SB 4.4.23 — Because of our family relationship, when Lord Śiva addresses me as Dākṣāyaṇī I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you. I shall therefore give it up.

SB 4.4.24 — Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Satī sat down on the ground and faced north. Dressed in saffron garments, she sanctified herself with water and closed her eyes to absorb herself in the process of mystic yoga.

SB 4.4.25 — First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and then gradually towards the pulmonary passage, and from there to between her eyebrows.

SB 4.4.26 — Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Satī, due to anger towards her father, began to meditate on the fiery air within the body.

SB 4.4.27 — Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world. Thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.

SB 4.4.28 — When Satī annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Satī, the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?

SB 4.4.29 — It was astonishing that Dakṣa, who was Prajāpati, the maintainer of all living entities, was so disrespectful to his own daughter Satī, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.

SB 4.4.30 — Dakṣa, who is so hardhearted that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.

SB 4.4.31 — While people were talking among themselves about the wonderful voluntary death of Satī, the attendants who had come with her readied themselves to kill Dakṣa with their weapons.

SB 4.4.32 — They came forward forcibly, but Bhṛgu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the Yajur Veda by which the destroyers of yajñic performances could be killed immediately.

SB 4.4.33 — When Bhṛgu Muni offered oblations in the fire, immediately many thousands of demigods named Ṛbhus became manifested. All of them were powerful, having achieved strength from Soma, the moon.

SB 4.4.34 — When the Ṛbhu demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajña fire, all these attendants of Satī fled in different directions and disappeared. This was possible simply because of brahma-tejas, brahminical power.

## SB 4.5: Frustration of the Sacrifice of Dakṣa

SB 4.5.1 — Maitreya said: When Lord Śiva heard from Nārada that Satī, his wife, was now dead because of Prajāpati Dakṣa’s insult to her and that his soldiers had been driven away by the Ṛbhu demigods, he became greatly angry.

SB 4.5.2 — Thus Lord Śiva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.

SB 4.5.3 — A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms, equipped with various weapons, and he was garlanded with the heads of men.

SB 4.5.4 — When that gigantic demon asked with folded hands, “What shall I do, my lord?” Lord Śiva, who is known as Bhūtanātha, directly ordered, “Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice.”

SB 4.5.5 — Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Śiva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Śiva.

SB 4.5.6 — Many other soldiers of Lord Śiva followed the fierce personality in a tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.

SB 4.5.7 — At that time, all the persons assembled in the sacrificial arena — the priests, the chief of the sacrificial performance, and the brāhmaṇas and their wives — wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.

SB 4.5.8 — Conjecturing on the origin of the storm, they said: There is no wind blowing, and no cows are passing, nor is it possible that this dust storm could be raised by plunderers, for there is still the strong King Barhi, who would punish them. Where is this dust storm blowing from? Is the dissolution of the planet now to occur?

SB 4.5.9 — Prasūti, the wife of Dakṣa, along with the other women assembled, became very anxious and said: This danger has been created by Dakṣa because of the death of Satī, who, even though completely innocent, quit her body as her sisters looked on.

SB 4.5.10 — At the time of dissolution, Lord Śiva's hair is scattered, and he pierces the rulers of the different directions with his trident. He laughs and dances proudly, scattering their hands like flags, as thunder scatters the clouds all over the world.

SB 4.5.11 — The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Dakṣa, even Lord Brahmā, Dakṣa's father, could not have been saved from the great exhibition of anger.

SB 4.5.12 — While all the people talked amongst themselves, Dakṣa saw dangerous omens from all sides, from the earth and from the sky.

SB 4.5.13 — My dear Vidura, all the followers of Lord Śiva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.

SB 4.5.14 — Some of the soldiers pulled down the pillars which were supporting the pandal of sacrifice, some of them entered the female quarters, some began destroying the sacrificial arena, and some entered the kitchen and the residential quarters.

SB 4.5.15 — They broke all the pots made for use in the sacrifice, and some of them began to extinguish the sacrificial fire. Some tore down the boundary line of the sacrificial arena, and some passed urine on the arena.

SB 4.5.16 — Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the pandal.

SB 4.5.17 — Maṇimān, one of the followers of Lord Śiva, arrested Bhṛgu Muni, and Vīrabhadra, the black demon, arrested Prajāpati Dakṣa. Another follower, who was named Caṇḍeśa, arrested Pūṣā. Nandīśvara arrested the demigod Bhaga.

SB 4.5.18 — There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives, they dispersed in different directions.

SB 4.5.19 — Vīrabhadra tore off the mustache of Bhṛgu, who was offering the sacrificial oblations with his hands in the fire.

SB 4.5.20 — Vīrabhadra immediately caught Bhaga, who had been moving his eyebrows during Bhṛgu's cursing of Lord Śiva, and out of great anger thrust him to the ground and forcibly put out his eyes.

SB 4.5.21 — Just as Baladeva knocked out the teeth of Dantavakra, the King of Kaliṅga, during the gambling match at the marriage ceremony of Aniruddha, Vīrabhadra knocked out the teeth of both Dakṣa, who had shown them while cursing Lord Śiva, and Pūṣā, who by smiling sympathetically had also shown his teeth.

SB 4.5.22 — Then Vīrabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but was unsuccessful.

SB 4.5.23 — He tried to cut the head of Dakṣa with hymns as well as weapons, but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Vīrabhadra was exceedingly bewildered.

SB 4.5.24 — Then Vīrabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. He took the opportunity of this facility to behead Dakṣa.

SB 4.5.25 — Upon seeing the action of Vīrabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the bhūtas, ghosts and demons that had come made a tumultuous sound. On the other hand, the brāhmaṇas in charge of the sacrifice cried out in grief at the death of Dakṣa.

SB 4.5.26 — Vīrabhadra then took the head and with great anger threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailāsa.

## SB 4.6: Brahmā Satisfies Lord Śiva

SB 4.6.1-2 — All the priests and other members of the sacrificial assembly and all the demigods, having been defeated by the soldiers of Lord Śiva and injured by weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had taken place.

SB 4.6.3 — Both Lord Brahmā and Viṣṇu had already known that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice.

SB 4.6.4 — When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.

SB 4.6.5 — You have excluded Lord Śiva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.

SB 4.6.6 — Lord Brahmā also advised them that Lord Śiva is so powerful that by his anger all the planets and their chief controllers can be destroyed immediately. Also, he said that Lord Śiva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Dakṣa. Under the circumstances, Lord Brahmā suggested, it would behoove them to go at once and beg his pardon.

SB 4.6.7 — Lord Brahmā said that no one — not even himself, Indra, all the members assembled in the sacrificial arena or all the sages — could know how powerful Lord Śiva is. Under the circumstances, who would dare to commit an offense at his lotus feet?

SB 4.6.8 — After thus instructing all the demigods, the Pitās and the lords of the living entities, Lord Brahmā took them with him and left for the abode of Lord Śiva, known as the Kailāsa Hill.

SB 4.6.9 — The abode known as Kailāsa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic powers. Besides them there are other human beings, who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsarās, or angels.

SB 4.6.10 — Kailāsa is full of mountains filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.

SB 4.6.11 — There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

SB 4.6.12 — On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.

SB 4.6.13 — There are tall trees with straight branches that appear to call the sweet birds, and when herds of elephants pass through the hills, it appears that the Kailāsa Hill moves with them. When the waterfalls resound, it appears that Kailāsa Hill does also.

SB 4.6.14-15 — The whole of Kailāsa Hill is decorated with various kinds of trees, of which the following names may be mentioned: mandāra, pārijāta, sarala, tamāla, tāla, kovidāra, āsana, arjuna, āmra-jāti [mango], kadamba, dhūli-kadamba, nāga, punnāga, campaka, pāṭala, aśoka, bakula, kunda and kurabaka. The entire hill is decorated with such trees, which produce flowers with fragrant aromas.

SB 4.6.16 — There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, mālatī, kubja, mallikā and mādhavī.

SB 4.6.17 — Kailāsa Hill is also decorated with such trees as kata, jackfruit, julara, banyan trees, plakṣas, nyagrodhas and trees producing asafetida. Also there are trees of betel nuts and bhūrja-patra, as well as rājapūga, blackberries and similar other trees.

SB 4.6.18 — There are mango trees, priyāla, madhuka and iṅguda. Besides these there are other trees, like thin bamboos, kīcaka and varieties of other bamboo trees, all decorating the tract of Kailāsa Hill.

SB 4.6.19-20 — There are different kinds of lotus flowers, such as kumuda, utpalā and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, ṛkṣas, śalyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.

SB 4.6.21 — There are varieties of deer, such as karṇāntra, ekapada, aśvāsyā, vṛka and kastūrī, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.

SB 4.6.22 — There is a small lake named Alakanandā in which Satī used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of Kailāsa Hill, were struck with wonder at the great opulence to be found there.

SB 4.6.23 — Thus the demigods saw the wonderfully beautiful region known as Alakā in the forest known as Saugandhika, which means “full of fragrance.” The forest is known as Saugandhika because of its abundance of lotus flowers.

SB 4.6.24 — They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.

SB 4.6.25 — My dear Kṣattā, Vidura, the celestial damsels come down to those rivers in their airplanes with their husbands, and after sexual enjoyment, they enter the water and enjoy sprinkling their husbands with water.

SB 4.6.26 — After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kuṇkuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.

SB 4.6.27 — The airplanes of the heavenly denizens are bedecked with pearls, gold and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.

SB 4.6.28 — While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits and desire trees. While passing over the forest, they also saw the regions of Yakṣeśvara.

SB 4.6.29 — In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.

SB 4.6.30 — All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sexual enjoyment.

SB 4.6.31 — They also saw that the bathing ghāṭas and their staircases were made of vaidūrya-maṇi. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a great banyan tree.

SB 4.6.32 — That banyan tree was eight hundred miles high, and its branches spread over six hundred miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.

SB 4.6.33 — The demigods saw Lord Śiva sitting under that tree, which was competent to give perfection to mystic yogīs and deliver all people. As grave as time eternal, he appeared to have given up all anger.

SB 4.6.34 — Lord Śiva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumāras, who were already liberated souls. Lord Śiva was grave and saintly.

SB 4.6.35 — The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfection. He was the friend of the entire world, and by virtue of his full affection for everyone, he was very auspicious.

SB 4.6.36 — He was seated on a deerskin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half-moon, a symbolic representation.

SB 4.6.37 — He was seated on a straw mattress and speaking to all present, including the great sage Nārada, to whom he specifically spoke about the Absolute Truth.

SB 4.6.38 — His left leg was placed on his right thigh, and his left hand was placed on his left thigh. [This sitting posture is called vīrāsana.] In his right hand he held rudrākṣa beads, and his finger was in the mode of argument.

SB 4.6.39 — All the sages and demigods, headed by Indra, offered their respectful obeisances unto Lord Śiva with folded hands. Lord Śiva was dressed in saffron garments and absorbed in trance, thus appearing to be the foremost of all sages.

SB 4.6.40 — Lord Śiva's lotus feet were worshiped by both the demigods and demons, but still, in spite of his exalted position, as soon as he saw that Lord Brahmā was there among all the other demigods, he immediately stood up and offered him respect by bowing down and touching his lotus feet, just as Vāmanadeva offered His respectful obeisances to Kaśyapa Muni.

SB 4.6.41 — All the sages who were sitting with Lord Śiva, such as Nārada and others, also offered their respectful obeisances to Lord Brahmā. After being so worshiped, Lord Brahmā, smiling, began to speak to Lord Śiva.

SB 4.6.42 — Lord Brahmā said: My dear Lord Śiva, I know that you are the controller of the entire material manifestation, the combination father and mother of the cosmic manifestation, and the Supreme Brahman beyond the cosmic manifestation as well. I know you in that way.

SB 4.6.43 — My dear lord, you create this cosmic manifestation, maintain it, and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.

SB 4.6.44 — My dear lord, Your Lordship has introduced the system of sacrifices through the agency of Dakṣa, and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varṇās and āśramas is respected. The brāhmaṇas therefore vow to follow this system strictly.

SB 4.6.45 — O most auspicious lord, you have ordained the heavenly planets, the spiritual Vaikuṇṭha planets and the impersonal Brahman sphere as the respective destinations of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.

SB 4.6.46 — My dear Lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.

SB 4.6.47 — Persons who observe everything with differentiation, who are simply attached to fruitive activities, who are mean-minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by providence. Thus there is no need for them to be killed again by an exalted personality like you.

SB 4.6.48 — My dear lord, if in some places materialists, who are already bewildered by the insurmountable illusory energy of the Supreme Godhead, sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they commit offenses because they are overpowered by the illusory energy, he does not show his prowess to counteract them.

SB 4.6.49 — My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omniscient and should be merciful and compassionate toward those who are bewildered by the same illusory energy and are very much attached to fruitive activities.

SB 4.6.50 — My dear Lord Śiva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.

SB 4.6.51 — My dear lord, by your mercy the performer of the sacrifice [King Dakṣa] may get back his life, Bhaga may get back his eyes, Bhṛgu his mustache, and Pūṣā his teeth.

SB 4.6.52 — O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.

SB 4.6.53 — O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.

## SB 4.7: The Sacrifice Performed by Dakṣa

SB 4.7.1 — The sage Maitreya said: O mighty-armed Vidura, Lord Śiva, being thus pacified by the words of Lord Brahmā, spoke as follows in answer to Lord Brahmā’s request.

SB 4.7.2 — Lord Śiva said: My dear father, Brahmā, I do not mind the offenses created by the demigods. Because these demigods are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.

SB 4.7.3 — Lord Śiva continued: Since the head of Dakṣa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.

SB 4.7.4 — The demigod Pūṣā will be able to chew only through the teeth of his disciples, and if alone, he will have to satisfy himself by eating dough made from chickpea flour. But the demigods who have agreed to give me my share of the sacrifice will recover from all their injuries.

SB 4.7.5 — Those who have had their arms cut off will have to work with the arms of Aśvinī-kumāra, and those whose hands were cut off will have to do their work with the hands of Pūṣā.

The priests will also have to act in that manner. As for Bhṛgu, he will have the beard from the goat's head.

SB 4.7.6 — The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benedictors.

SB 4.7.7 — Thereafter, Bhṛgu, the chief of the great sages, invited Lord Śiva to come to the sacrificial arena. Thus the demigods, accompanied by the sages, Lord Śiva, and Lord Brahmā, all went to the place where the great sacrifice was being performed.

SB 4.7.8 — After everything was executed exactly as directed by Lord Śiva, Dakṣa's body was joined to the head of the animal meant to be killed in the sacrifice.

SB 4.7.9 — When the animal's head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.

SB 4.7.10 — At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.

SB 4.7.11 — King Dakṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Satī, his eyes filled with tears, and in bereavement his voice choked up and he could not say anything.

SB 4.7.12 — At this time, King Dakṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.

SB 4.7.13 — King Dakṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. You and Lord Viṣṇu never neglect even useless, unqualified brāhmaṇas. Why, then, should you neglect me, who am engaged in performing sacrifices?

SB 4.7.14 — My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the brāhmaṇas in pursuing education, austerities, vows and self-realization. As protector of the brāhmaṇas, you always protect the regulative principles they follow, just as a cowherd boy keeps a stick in his hand to give protection to the cows.

SB 4.7.15 — I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them into account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I request that you be pleased by your own mercy, since I cannot satisfy you by my words.

SB 4.7.16 — The great sage Maitreya said: Thus being pardoned by Lord Śiva, King Dakṣa, with the permission of Lord Brahmā, again began the performance of the yajña, along with the great learned sages, the priests and others.

SB 4.7.17 — Thereafter, in order to resume the activities of sacrifice, the brāhmaṇas first arranged to purify the sacrificial arena of the contamination caused by the touch of Vīrabhadra and the other ghostly followers of Lord Śiva. Then they arranged to offer into the fire the oblations known as puroḍāśa.

SB 4.7.18 — The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Dakṣa offered the clarified butter with Yajur Veda mantras in sanctified meditation, Lord Viṣṇu appeared there in His original form as Nārāyaṇa.

SB 4.7.19 — Lord Nārāyaṇa was seated on the shoulder of Stotra, or Garuḍa, who had big wings. As soon as the Lord appeared, all directions were illuminated, diminishing the luster of Brahmā and the others present.

SB 4.7.20 — His complexion was blackish, His garment yellow like gold, and His helmet as dazzling as the sun. His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.

SB 4.7.21 — Lord Viṣṇu looked extraordinarily beautiful because the goddess of fortune and a garland were situated on His chest. His face was beautifully decorated with a smiling attitude which can captivate the entire world, especially the devotees. Fans of white hair appeared on both sides of the Lord like white swans, and the white canopy overhead looked like the moon.

SB 4.7.22 — As soon as Lord Viṣṇu was visible, all the demigods — Lord Brahmā and Lord Śiva, the Gandharvas and all present there — immediately offered their respectful obeisances by falling down straight before Him.

SB 4.7.23 — In the presence of the glaring effulgence of the bodily luster of Nārāyaṇa, everyone else's luster faded away, and everyone stopped speaking. Fearful with awe and veneration, all

present touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhoksaja.

SB 4.7.24 — Although the mental scope of even demigods like Brahmā was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.

SB 4.7.25 — When Lord Viṣṇu accepted the oblations offered in the sacrifice, Dakṣa, the Prajāpati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master of all sacrifices and preceptor of all the Prajāpatis, and He is served even by such personalities as Nanda and Sunanda.

SB 4.7.26 — Dakṣa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all speculative positions. You are completely spiritual, devoid of all fear, and You are always in control of the material energy. Even though You appear in the material energy, You are situated transcendently. You are always free from material contamination because You are completely self-sufficient.

SB 4.7.27 — The priests addressed the Lord, saying: O Lord, transcendental to material contamination, by the curse offered by Lord Śiva's men we have become attached to fruitive activities, and thus we are now fallen and therefore do not know anything about You. On the contrary, we are now involved in the injunctions of the three departments of the Vedic knowledge under the plea of executing rituals in the name of yajña. We know that You have made arrangements for distributing the respective shares of the demigods.

SB 4.7.28 — The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of conditional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.

SB 4.7.29 — Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because Your lotus feet are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my

activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion toward all living entities.

SB 4.7.30 — Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and all are thus submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind toward us and forgive all our offenses.

SB 4.7.31 — Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.

SB 4.7.32 — King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form, Your Lordship is always prepared to punish the demons, who are envious of Your devotees.

SB 4.7.33 — The wives of the performers of the sacrifice said: My dear Lord, this sacrifice was arranged under the instruction of Brahmā, but unfortunately Lord Śiva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yajña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.

SB 4.7.34 — The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahmā, who pray to achieve her mercy.

SB 4.7.35 — The Siddhas prayed: Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river, our minds, O Lord, always merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss, which is as good as the pleasure of merging in the Absolute.

SB 4.7.36 — The wife of Dakṣa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that

You be pleased on this occasion. The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.

SB 4.7.37 — The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception, and therefore we see You as a creation of the material world. But under the circumstances we do not know whether we have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth.

SB 4.7.38 — The great mystics said: Dear Lord, persons who see You as nondifferent from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favorable toward those who engage in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.

SB 4.7.39 — We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy: in His personal feature He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.

SB 4.7.40 — The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are transcendental to all material qualities and no one knows You or Your actual situation.

SB 4.7.41 — The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means You, the Supreme Personality of Godhead.

SB 4.7.42 — The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time, all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the original person, and You rest in the water of devastation on the bed of the Śeṣa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

SB 4.7.43 — The Gandharvas said: Dear Lord, all the demigods, including Lord Śiva, Lord Brahmā and Indra, along with Marīci and the other great sages, are all only differentiated parts

and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.

SB 4.7.44 — The Vidyādhara said: Dear Lord, this human form of body is meant for attaining the highest perfectional objective, but, impelled by Your external energy, the living entity misidentifies himself with his body and with the material energy, and therefore, influenced by māyā, he wants to become happy by material enjoyment. He is misled and always attracted by temporary, illusory happiness. But Your transcendental activities are so powerful that if one engages in hearing and chanting such topics, he can be delivered from illusion.

SB 4.7.45 — The brāhmaṇas said: Dear Lord, You are sacrifice personified. You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kuśa grass, and You are the sacrificial pots. You are the priests who perform the yajña, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.

SB 4.7.46 — Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water, as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic form of a boar, the sound was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.

SB 4.7.47 — Dear Lord, we were awaiting Your audience because we have been unable to perform the yajñas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.

SB 4.7.48 — Śrī Maitreya said: After Lord Viṣṇu was glorified by all present, Dakṣa, his consciousness purified, arranged to begin again the yajña which had been devastated by the followers of Lord Śiva.

SB 4.7.49 — Maitreya continued: My dear sinless Vidura, Lord Viṣṇu is actually the enjoyer of the results of all sacrifices, yet because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Dakṣa in a pleasing attitude.

SB 4.7.50 — Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self-sufficient witness. But impersonally there is no difference between Brahmā, Lord Śiva and Me.

SB 4.7.51 — The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.

SB 4.7.52 — The Lord continued: One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.

SB 4.7.53 — A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity.

SB 4.7.54 — The Lord continued: One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.

SB 4.7.55 — The sage Maitreya said: Thus Dakṣa, the head of all Prajāpatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Viṣṇu. After worshiping Him by performing the prescribed sacrificial ceremonies, Dakṣa separately worshiped Lord Brahmā and Lord Śiva.

SB 4.7.56 — With all respect, Dakṣa worshiped Lord Śiva with his share of the remnants of the yajña. After finishing the ritualistic sacrificial activities, he satisfied all the other demigods and the other people assembled there. Then, after finishing all these duties with the priests, he took a bath and was fully satisfied.

SB 4.7.57 — Thus worshiping the Supreme Lord Viṣṇu by the ritualistic performance of sacrifice, Dakṣa was completely situated on the religious path. Moreover, all the demigods who had assembled at the sacrifice blessed him that he might increase his piety, and then they left.

SB 4.7.58 — Maitreya said: I have heard that after giving up the body she had received from Dakṣa, Dākṣayāṇī (his daughter) took her birth in the kingdom of the Himālayas. She was born as the daughter of Menā. I heard this from authoritative sources.

SB 4.7.59 — Ambikā [goddess Durgā], who was known as Dākṣayinī [Satī], again accepted Lord Śiva as her husband, just as different energies of the Supreme Personality of Godhead act during the course of a new creation.

SB 4.7.60 — Maitreya said: My dear Vidura, I heard this story of the Dakṣa yajña, which was devastated by Lord Śiva, from Uddhava, a great devotee and a disciple of Brhaspati.

SB 4.7.61 — The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Dakṣa yajña as it was conducted by the Supreme Personality of Godhead, Viṣṇu, then certainly one is cleared of all contamination of material existence, O son of Kuru.

## SB 4.8: Dhruva Mahārāja Leaves Home for the Forest

SB 4.8.1 — The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Hamsa, Aruṇi and Yati, all sons of Brahmā, did not live at home, but became ūrdhv-retā, or naiṣṭhika-brahmacārīs, unadulterated celibates.

SB 4.8.2 — Another son of Lord Brahmā was Irreligion, whose wife's name was Falsity. From their combination were born two demons named Dambha, or Bluffing, and Māyā, or Cheating. These two demons were taken by a demon named Nirṛti, who had no children.

SB 4.8.3 — Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, or Cunning. From their combination came children named Krodha [Anger] and Hiṁsā [Envy], and from their combination were born Kali and his sister Durukti (Harsh Speech).

SB 4.8.4 — O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mr̄tyu (Death) and Bhīti (Fear). From the combination of Mr̄tyu and Bhīti came children named Yātanā (Excessive Pain) and Niraya (Hell).

SB 4.8.5 — My dear Vidura, I have summarily explained the causes of devastation. One who hears this description three times attains piety and washes the sinful contamination from his soul.

SB 4.8.6 — Maitreya continued: O best of the Kuru dynasty, I shall now describe to you the descendants of Svāyambhuva Manu, who was born of a part of a plenary expansion of the Supreme Personality of Godhead.

SB 4.8.7 — Svāyambhuva Manu had two sons by his wife, Śatarūpā, and the names of the sons were Uttānapāda and Priyavrata. Because both of them were descendants of a plenary expansion of Vāsudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.

SB 4.8.8 — King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite.

SB 4.8.9 — Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on the King's lap, but the King did not very much welcome him.

SB 4.8.10 — While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.

SB 4.8.11 — Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son of the King, but because you did not take your birth from my womb, you are not qualified to sit on your father's lap.

SB 4.8.12 — My dear child, you are unaware that you were born not of my womb but of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to fulfill.

SB 4.8.13 — If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next birth from my womb.

SB 4.8.14 — The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, Dhruva Mahārāja, having been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.

SB 4.8.15 — When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved.

SB 4.8.16 — This incident was unbearable to Sunīti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright, lotuslike face filled with tears, and thus she spoke.

SB 4.8.17 — She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don't wish for

anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.

SB 4.8.18 — Sunīti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife or even his maidservant. He feels ashamed to accept me. Therefore it is a fact that you have taken birth from the womb of an unfortunate woman, and by being fed from her breast you have grown up.

SB 4.8.19 — My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother, Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshiping the lotus feet of the Supreme Personality of Godhead.

SB 4.8.20 — Sunīti continued: The Supreme Personality of Godhead is so great that simply by worshiping His lotus feet, your great-grandfather, Lord Brahmā, acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he is situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].

SB 4.8.21 — Sunīti informed her son: Your grandfather Svāyambhuva Manu executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way, he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshiping the demigods.

SB 4.8.22 — My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.

SB 4.8.23 — My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.

SB 4.8.24 — The great sage Maitreya continued: The instruction of Dhruva Mahārāja's mother, Sunīti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.

SB 4.8.25 — The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with wonder. He approached Dhruva, and touching the boy's head with his all-virtuous hand, he spoke as follows.

SB 4.8.26 — How wonderful are the powerful kṣatriyas! They cannot tolerate even a slight infringement upon their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.

SB 4.8.27 — The great sage Nārada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?

SB 4.8.28 — My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy; every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.

SB 4.8.29 — The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

SB 4.8.30 — Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.

SB 4.8.31 — Nārada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogīs were unable to find the end of the path of God realization.

SB 4.8.32 — For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.

SB 4.8.33 — One should try to keep himself satisfied in any condition of life — whether distress or happiness — which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.

SB 4.8.34 — Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.

SB 4.8.35 — Dhruva Mahārāja said: My dear Lord Nāradajī, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.

SB 4.8.36 — My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my having been born in a kṣatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.

SB 4.8.37 — O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my father and grandfather. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.

SB 4.8.38 — My dear lord, you are a worthy son of Lord Brahmā, and you travel, playing on your musical instrument, the vīṇā, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.

SB 4.8.39 — The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate toward him, and in order to show him his causeless mercy, he gave him the following expert advice.

SB 4.8.40 — The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Sunīti, to follow the path of devotional service to the Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional service of the Lord.

SB 4.8.41 — Any person who desires the fruits of the four principles religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead, for worship of His lotus feet yields the fulfillment of all of these.

SB 4.8.42 — My dear boy, I therefore wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.

SB 4.8.43 — Nārada Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for *astāṅga-yoga* and then sit down on your *āsana* [sitting place] in a calm and quiet position.

SB 4.8.44 — After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.

SB 4.8.45 — [The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benedictions to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.

SB 4.8.46 — Nārada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.

SB 4.8.47 — The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.

SB 4.8.48 — The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

SB 4.8.49 — The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.

SB 4.8.50 — Real yogīs meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewellike nails of His lotus feet glittering.

SB 4.8.51 — The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benedictions.

SB 4.8.52 — One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, is very soon freed from all material contamination, and he does not come down from meditation upon the Lord.

SB 4.8.53 — O son of the King, now I shall speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

SB 4.8.54 — Om namo bhagavate vāsudevāya. This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences.

SB 4.8.55 — One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasi leaves, which are very dear to the Supreme Personality of Godhead.

SB 4.8.56 — It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.

SB 4.8.57 — My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.

SB 4.8.58 — One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

SB 4.8.59-60 — Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.

SB 4.8.61 — If one is very serious about liberation, he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

SB 4.8.62 — When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.

SB 4.8.63 — After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.

SB 4.8.64 — The great sage Nārada inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?

SB 4.8.65 — The King replied: O best of the brāhmaṇas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.

SB 4.8.66 — My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.

SB 4.8.67 — Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.

SB 4.8.68 — The great sage Nārada replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.

SB 4.8.69 — My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.

SB 4.8.70 — The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.

SB 4.8.71 — Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the river Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshiping the Supreme Personality of Godhead.

SB 4.8.72 — For the first month Dhruva Mahārāja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.

SB 4.8.73 — In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves. Thus he continued his worship.

SB 4.8.74 — In the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.

SB 4.8.75 — In the fourth month Dhruva Mahārāja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.

SB 4.8.76 — By the fifth month, Mahārāja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Parabrahman.

SB 4.8.77 — He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.

SB 4.8.78 — When Dhruva Mahārāja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.

SB 4.8.79 — As Dhruva Mahārāja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.

SB 4.8.80 — When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating and his closing all the holes of his body, the total universal breathing became choked up, and all the great demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.

SB 4.8.81 — The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.

SB 4.8.82 — The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.

## SB 4.9: Dhruva Mahārāja Returns Home

SB 4.9.1 — The great sage Maitreya told Vidura: When the demigods were thus reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasraśīrṣā incarnation, got on the back of Garuda, who carried Him to the Madhuvana Forest to see His servant Dhruva.

SB 4.9.2 — The form of the Lord, which was brilliant like lightning and in which Dhruva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. But as soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing the Lord in his heart.

SB 4.9.3 — When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of Godhead. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.

SB 4.9.4 — Although Dhruva Mahārāja was a small boy, he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Mahārāja's awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Mahārāja, who stood before Him with folded hands.

SB 4.9.5 — At that time Dhruva Mahārāja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.

SB 4.9.6 — Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses — my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

SB 4.9.7 — My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

SB 4.9.8 — O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

SB 4.9.9 — Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

SB 4.9.10 — My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the

Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

SB 4.9.11 — Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

SB 4.9.12 — O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

SB 4.9.13 — My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorizing have come to an end.

SB 4.9.14 — My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe into His belly. He lies down on the lap of Śeṣa Nāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

SB 4.9.15 — My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

SB 4.9.16 — My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements — knowledge and ignorance. Your multi-energies are continually manifest,

but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

SB 4.9.17 — My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

SB 4.9.18 — The great sage Maitreya continued: My dear Vidura, when Dhruva Mahārāja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

SB 4.9.19 — The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, I shall favor you with its fulfillment. All good fortune unto you.

SB 4.9.20-21 — The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the polestar, which will continue to exist even after the dissolution at the end of the millennium. No one has ever ruled this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls tread around a central pole for the purpose of crushing grains. Keeping the polestar to their right, all the stars inhabited by the great sages like Dharma, Agni, Kaśyapa and Śukra circumambulate this planet, which continues to exist even after the dissolution of all others.

SB 4.9.22 — After your father goes to the forest and awards you the rule of his kingdom, you will rule continuously the entire world for thirty-six thousand years, and all your senses will continue to be as strong as they are now. You will never become old.

SB 4.9.23 — The Lord continued: Sometime in the future your brother, Uttama, will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother, Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

SB 4.9.24 — The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the

blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

SB 4.9.25 — The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven ṛṣis, and having gone there you will never have to come back again to this material world.

SB 4.9.26 — The great sage Maitreya said: After being worshiped and honored by the boy [Dhruva Mahārāja], and after offering him His abode, Lord Viṣṇu, on the back of Garuḍa, returned to His abode as Dhruva Mahārāja looked on.

SB 4.9.27 — Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

SB 4.9.28 — Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

SB 4.9.29 — Maitreya answered: Dhruva Mahārāja’s heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.

SB 4.9.30 — Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task, because even the great brahmacārīs headed by Sanandana, who practiced aṣṭāṅga-yoga in trance, attained the shelter of the Lord’s lotus feet only after many, many births. Within six months I achieved the same result, yet due to my thinking differently from the Lord, I fell down from my position.

SB 4.9.31 — Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

SB 4.9.32 — Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṇṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārada.

SB 4.9.33 — Dhruva Mahārāja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, “They are my enemies.”

SB 4.9.34 — It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one’s link with birth and death, I have prayed for the same conditions again.

SB 4.9.35 — Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, I wanted material name, fame and prosperity. My case is just like that of the poor man who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

SB 4.9.36 — The great sage Maitreya continued: My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.

SB 4.9.37 — When King Uttānapāda heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful of how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.

SB 4.9.38 — Although he could not believe the words of the messenger, he had full faith in the word of the great sage Nārada. Thus he was greatly overwhelmed by the news, and he immediately offered the messenger a highly valuable necklace in great satisfaction.

SB 4.9.39-40 — Then King Uttānapāda, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brāhmaṇas, all the elderly personalities of his family, his officers, his ministers and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.

SB 4.9.41 — Both the queens of King Uttānapāda, namely Sunīti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.

SB 4.9.42-43 — Upon seeing Dhruva Mahārāja approaching the neighboring small forest, King Uttānapāda with great haste got down from his chariot. He had been very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long-lost boy. Breathing very heavily, the King embraced him with both arms. But Dhruva Mahārāja was not the same as before; he was completely sanctified by spiritual advancement due to having been touched by the lotus feet of the Supreme Personality of Godhead.

SB 4.9.44 — Reunion with Dhruva Mahārāja fulfilled King Uttānapāda's long-cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.

SB 4.9.45 — Then Dhruva Mahārāja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.

SB 4.9.46 — Suruci, the younger mother of Dhruva Mahārāja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words "My dear boy, long may you live!"

SB 4.9.47 — Unto one who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead, all living entities offer honor, just as water automatically flows down by nature.

SB 4.9.48 — The two brothers Uttama and Dhruva Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on their bodies stood up.

SB 4.9.49 — Sunīti, the real mother of Dhruva Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.

SB 4.9.50 — My dear Vidura, Sunīti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Mahārāja. This was a great, auspicious sign.

SB 4.9.51 — The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect you for a very long time and will put an end to all your material pangs.

SB 4.9.52 — Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.

SB 4.9.53 — The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very happy, and he had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.

SB 4.9.54 — The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel-nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.

SB 4.9.55 — At each and every gate there were burning lamps and big waterpots decorated with differently colored cloth, strings of pearls, flower garlands and hanging mango leaves.

SB 4.9.56 — In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.

SB 4.9.57 — All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and auspicious grains such as rice and barley, and flowers, fruits and many other auspicious presentations, were scattered all over the city.

SB 4.9.58-59 — Thus as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.

SB 4.9.60 — Dhruva Mahārāja thereafter lived in his father's palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.

SB 4.9.61 — The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.

SB 4.9.62 — The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.

SB 4.9.63 — The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets. In those trees there were pairs of sweetly singing birds and almost-mad bumblebees, which made a very relishable buzzing sound.

SB 4.9.64 — There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāraṇḍavas, cakravākas, cranes and similar other valuable birds were visible in those lakes.

SB 4.9.65 — The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.

SB 4.9.66 — When, after concentration, King Uttānapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned Dhruva as emperor of this planet.

SB 4.9.67 — After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttānapāda detached himself from worldly affairs and entered the forest.

## SB 4.10: Dhruva Mahārāja's Fight with the Yakṣas

SB 4.10.1 — The great sage Maitreya said: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajāpati Śiśumāra, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.

SB 4.10.2 — The greatly powerful Dhruva Mahārāja had another wife, named Ilā, who was the daughter of the demigod Vāyu. By her he begot a son named Utkala and a very beautiful daughter.

SB 4.10.3 — Dhruva Mahārāja's younger brother Uttama, who was still unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himālaya Mountains. Along with him, his mother, Suruci, also followed the path of her son [she died].

SB 4.10.4 — When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yakṣas in the Himālaya Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went out for victory over the city of the Yakṣas, Alakāpuri.

SB 4.10.5 — Dhruva Mahārāja went to the northern direction of the Himālayan range. In a valley he saw a city full of ghostly persons who were followers of Lord Śiva.

SB 4.10.6 — Maitreya continued: My dear Vidura, as soon as Dhruva Mahārāja reached Alakāpuri, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yakṣas became very much frightened. From their eyes it was apparent that they were full of anxiety.

SB 4.10.7 — O hero Vidura, the greatly powerful heroes of the Yakṣas, unable to tolerate the resounding vibration of the conchshell of Dhruva Mahārāja, came forth from their city with weapons and attacked Dhruva.

SB 4.10.8 — Dhruva Mahārāja, who was a great charioteer and certainly a great bowman also, immediately began to kill them by simultaneously discharging arrows three at a time.

SB 4.10.9 — When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Mahārāja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.

SB 4.10.10 — Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva Mahārāja, threw twice as many arrows — six from each of their soldiers — and thus they very valiantly exhibited their prowess.

SB 4.10.11-12 — The Yakṣa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Mahārāja. With full strength they showered upon Mahārāja Dhruva, along with his chariot and charioteer, various types of feathered arrows, parighas [iron bludgeons], nistrimśas [swords], prāsaśūlas [tridents], paraśvadhas [lances], śaktis [pikes], rṣṭis [spears] and bhuśuṇḍī weapons.

SB 4.10.13 — Dhruva Mahārāja was completely covered by an incessant shower of weapons, just as a mountain is covered by incessant rainfall.

SB 4.10.14 — All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, “The grandson of Manu, Dhruva, is now lost!” They cried

that Dhruva Mahārāja was just like the sun and that now he had set within the ocean of the Yakṣas.

SB 4.10.15 — The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Mahārāja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.

SB 4.10.16 — Dhruva Mahārāja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows, shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.

SB 4.10.17 — The sharp arrows released from the bow of Dhruva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.

SB 4.10.18-19 — The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Mahārāja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.

SB 4.10.20 — The remaining Yakṣas who somehow or other were not killed had their limbs cut to pieces by the arrows of the great warrior Dhruva Mahārāja. Thus they began to flee, just as elephants flee when defeated by a lion.

SB 4.10.21 — Dhruva Mahārāja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He then desired to see the city of Alakāpurī, but he thought to himself, "No one knows the plans of the mystic Yakṣas."

SB 4.10.22 — In the meantime, while Dhruva Mahārāja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.

SB 4.10.23 — Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.

SB 4.10.24 — My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Mahārāja, and there were trunks of bodies falling from the sky.

SB 4.10.25 — Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.

SB 4.10.26 — Dhruva Mahārāja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.

SB 4.10.27 — Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.

SB 4.10.28 — The demon Yakṣas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.

SB 4.10.29 — When the great sages heard that Dhruva Mahārāja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.

SB 4.10.30 — All the sages said: Dear Dhruva, O son of King Uttānapāda, may the Supreme Personality of Godhead known as Śāringadhanvā, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.

## SB 4.11: Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting

SB 4.11.1 — Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow made by Lord Nārāyaṇa and fixed it upon his bow.

SB 4.11.2 — As soon as Dhruva Mahārāja joined the nārāyaṇāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.

SB 4.11.3 — Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Ṛṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.

SB 4.11.4 — Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhruva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush towards Garuḍa with upraised hoods, all the Yakṣa soldiers prepared to overcome Dhruva Mahārāja with their upraised weapons.

SB 4.11.5 — When Dhruva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun globe and which is attainable only by first-class brahmacāris, who have never discharged their semen.

SB 4.11.6 — When Svāyambhuva Manu saw that his grandson Dhruva Mahārāja was killing so many of the Yakṣas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.

SB 4.11.7 — Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry — it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

SB 4.11.8 — My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not befit our family, which is supposed to know the laws of religion and irreligion.

SB 4.11.9 — My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yakṣas, but just consider: for one Yakṣa's offense, you have killed many others, who are innocent.

SB 4.11.10 — One should not accept the body as the self and thus, like the animals, kill the bodies of others. This is especially forbidden by saintly persons, who follow the path of devotional service to the Supreme Personality of Godhead.

SB 4.11.11 — It is very difficult to achieve the spiritual abode of Hari, in the Vaikunṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

SB 4.11.12 — Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am therefore surprised — why have you undertaken such an abominable task?

SB 4.11.13 — The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.

SB 4.11.14 — One who actually satisfies the Supreme Personality of Godhead during one's lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

SB 4.11.15 — The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of these elements. By the sexual life of man and woman, the number of men and women in this material world is further increased.

SB 4.11.16 — Manu continued: My dear King Dhruva, it is simply by the illusory material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.

SB 4.11.17 — My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

SB 4.11.18 — The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

SB 4.11.19 — My dear Dhruva, the Supreme Personality of Godhead is ever existing, but in the form of time He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the father and killed through the agency of death, but He is perpetually free of birth and death.

SB 4.11.20 — The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.

SB 4.11.21 — The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one's fruitive activities. Thus, although one living entity's duration of life is very small

whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.

SB 4.11.22 — The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.

SB 4.11.23 — The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

SB 4.11.24 — My dear son, those Yakṣas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity are caused by the Supreme, who is certainly the cause of all causes.

SB 4.11.25 — The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.

SB 4.11.26 — The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.

SB 4.11.27 — My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.

SB 4.11.28 — My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.

SB 4.11.29 — Therefore, my dear Dhruva, please turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

SB 4.11.30 — Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of “I” and “my.”

SB 4.11.31 — My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.

SB 4.11.32 — A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.

SB 4.11.33 — My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva’s brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.

SB 4.11.34 — For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.

SB 4.11.35 — Thus Svāyambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him. Then Lord Manu and the great sages went back to their respective homes.

## SB 4.12: Dhruva Mahārāja Goes Back to Godhead

SB 4.12.1 — The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja’s anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before Dhruva. While being worshiped by Yakṣas, Kinnaras and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.

SB 4.12.2 — The master of the treasury, Kuvera, said: O sinless son of a kṣatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.

SB 4.12.3 — Actually, you have not killed the Yakṣas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.

SB 4.12.4 — Misidentification of oneself and others as “I” and “you” on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.

SB 4.12.5 — My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensory perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Therefore begin rendering service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.

SB 4.12.6 — Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

SB 4.12.7 — My dear Dhruva Mahārāja, son of Mahārāja Uttānapāda, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benedictions from us. Please, therefore, ask without hesitation whatever benediction you want from me.

SB 4.12.8 — The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yakṣarāja [King of the Yakṣas], Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged that he might have unflinching faith in and remembrance of the Supreme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.

SB 4.12.9 — The son of Iḍaviḍā, Lord Kuvera, was very pleased, and happily he gave Dhruva Mahārāja the benediction he wanted. Thereafter he disappeared from Dhruva’s presence, and Dhruva Mahārāja returned to his capital city.

SB 4.12.10 — As long as he remained at home, Dhruva Mahārāja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.

SB 4.12.11 — Dhruva Mahārāja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called Acyuta because He never fails in His prime duty, to give protection to His devotees.

SB 4.12.12 — Dhruva Mahārāja was endowed with all godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.

SB 4.12.13 — Dhruva Mahārāja ruled over this planet for thirty-six thousand years; he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.

SB 4.12.14 — The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

SB 4.12.15 — Śrīla Dhruva Mahārāja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory, external energy of the Supreme Lord.

SB 4.12.16 — Thus Dhruva Mahārāja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wives, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest in the Himālayas known as Badarikāśrama.

SB 4.12.17 — In Badarikāśrama Dhruva Mahārāja’s senses became completely purified because he bathed regularly in the crystal-clear, purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arcā-vigraha form of the Lord, which is the exact replica of the Lord and, thus meditating upon Him, entered into complete trance.

SB 4.12.18 — Because of his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Mahārāja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.

SB 4.12.19 — As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.

SB 4.12.20 — Dhruva Mahārāja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster, they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.

SB 4.12.21 — Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.

SB 4.12.22 — Dhruva Mahārāja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.

SB 4.12.23 — Nanda and Sunanda, the two confidential associates of Lord Viṣṇu, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.

SB 4.12.24 — We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Śāringa. We have been specifically deputed to take you to the spiritual world.

SB 4.12.25 — To achieve Viṣṇuloka is very difficult, but by your austerity you have conquered. Even the great ṛṣis and demigods cannot achieve this position. Simply to see the supreme abode [the Viṣṇu planet], the sun and moon and all the other planets, stars, lunar mansions and solar systems are circumambulating it. Now please come; you are welcome to go there.

SB 4.12.26 — Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

SB 4.12.27 — O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

SB 4.12.28 — The great sage Maitreya continued: Mahārāja Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the

Vaikuṇṭha planet, he immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.

SB 4.12.29 — Before getting aboard, Dhruva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.

SB 4.12.30 — When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

SB 4.12.31 — At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing, and other demigods showered flowers like torrents of rain upon Dhruva Mahārāja.

SB 4.12.32 — Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother, Sunīti. He thought to himself, “How shall I go alone to the Vaikuṇṭha planet and leave behind my poor mother?”

SB 4.12.33 — The great associates of Vaikuṇṭhaloka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja, and thus they showed him that his mother, Sunīti, was going forward in another plane.

SB 4.12.34 — While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

SB 4.12.35 — Dhruva Mahārāja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.

SB 4.12.36 — The self-effulgent Vaikuṇṭha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare activities for other living entities can reach the Vaikuṇṭha planets.

SB 4.12.37 — Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.

SB 4.12.38 — In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statuses of planetary systems.

SB 4.12.39 — Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.

SB 4.12.40 — After observing the glories of Dhruva Mahārāja, the great sage Nārada, playing his vīṇā, went to the sacrificial arena of the Pracetās and very happily chanted the following three verses.

SB 4.12.41 — The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Sunīti, who was devoted to her husband, acquired an exalted position not possible to attain even for the so-called Vedāntists or strict followers of the Vedic principles, not to speak of ordinary human beings.

SB 4.12.42 — The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his stepmother, went to the forest at the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, Dhruva Mahārāja defeated Him with the specific qualifications possessed by the Lord's devotees.

SB 4.12.43 — Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.

SB 4.12.44 — The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.

SB 4.12.45 — By hearing the narration of Dhruva Mahārāja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because this narration is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.

SB 4.12.46 — Anyone who hears the narration of Dhruva Mahārāja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.

SB 4.12.47 — Anyone who hears this narration of Dhruva Mahārāja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process by which to acquire them, and for thoughtful men who want adoration, here is the proper means.

SB 4.12.48 — The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Mahārāja both in the morning and in the evening, with great attention and care, in a society of brāhmaṇas or other twice-born persons.

SB 4.12.49-50 — Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full-moon or dark-moon day, on the day after Ekādaśī, on the appearance of the Śravaṇa star, at the end of a particular tithi, or the occasion of Vyatīpāta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.

SB 4.12.51 — The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master-protectors of the poor living entities automatically gain the interest and blessings of the demigods.

SB 4.12.52 — The transcendental activities of Dhruva Mahārāja are well known all over the world, and they are very pure. In childhood Dhruva Mahārāja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.

## SB 4.13: Description of the Descendants of Dhruva Mahārāja

SB 4.13.1 — Sūta Gosvāmī, continuing to speak to all the ṛsis, headed by Śaunaka, said: After hearing Maitreya Ṛṣi describe Dhruva Mahārāja's ascent to Lord Viṣṇu's abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows.

SB 4.13.2 — Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetās? To which family did they belong? Whose sons were they, and where did they perform the great sacrifices?

SB 4.13.3 — Vidura continued: I know that the great sage Nārada is the greatest of all devotees. He has compiled the pāñcarātrika procedure of devotional service and has directly met the Supreme Personality of Godhead.

SB 4.13.4 — While all the Pracetās were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.

SB 4.13.5 — My dear brāhmaṇa, how did Nārada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.

SB 4.13.6 — The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.

SB 4.13.7 — From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.

SB 4.13.8-9 — By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This liberation is known as nirvāṇa. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared to fire because it burns away all dirty, material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.

SB 4.13.10 — Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

SB 4.13.11 — For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his younger brother, named Vatsara, the son of Bhrami, was elevated to the royal throne, and he became king of the world.

SB 4.13.12 — King Vatsara had a very dear wife whose name was Svarvīthi, and she gave birth to six sons, named Puṣpārṇa, Tigmaketu, Iṣa, Urja, Vasu and Jaya.

SB 4.13.13 — Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā had three sons, named Prātar, Madhyandinam and Sāyam.

SB 4.13.14 — Doṣā had three sons — Pradoṣa, Niśitha and Vyūṣṭa. Vyūṣṭa's wife was named Puṣkariṇī, and she gave birth to a very powerful son named Sarvatejā.

SB 4.13.15-16 — Sarvatejā's wife, Ākūti, gave birth to a son named Cākṣuṣa, who became the sixth Manu at the end of the Manu millennium. Naḍvalā, the wife of Cākṣuṣa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Rta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka.

SB 4.13.17 — Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

SB 4.13.18 — The wife of Aṅga, Sunīthā, gave birth to a son named Vena, who was very crooked. The saintly King Aṅga was very disappointed with Vena's bad character, and he left home and kingdom and went out to the forest.

SB 4.13.19-20 — My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His partial representation made His advent as King Pr̥thu, the original emperor of the world.

SB 4.13.21 — Vidura inquired from the sage Maitreya: My dear brāhmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

SB 4.13.22 — Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-śāpa]?

SB 4.13.23 — It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because of his prowess, the king is always more influential than all other ruling chiefs.

SB 4.13.24 — Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

SB 4.13.25 — Śrī Maitreya replied: My dear Vidura, once the great King Aṅga arranged to perform the great sacrifice known as aśvamedha. All the expert brāhmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.

SB 4.13.26 — The priests engaged in the sacrifice then informed King Aṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.

SB 4.13.27 — O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns is also not deficient in any way, for all the brāhmaṇas and priests present here are expert and are executing the performances properly.

SB 4.13.28 — Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why this is so.

SB 4.13.29 — Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.

SB 4.13.30 — King Aṅga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.

SB 4.13.31 — The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

SB 4.13.32 — O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.

SB 4.13.33 — When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

SB 4.13.34 — The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.

SB 4.13.35 — Thus for the sake of a son for King Aṅga, they decided to offer oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.

SB 4.13.36 — As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and a white dress. He was carrying a golden pot filled with rice boiled in milk.

SB 4.13.37 — The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

SB 4.13.38 — Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant by her husband, and in due course of time she gave birth to a son.

SB 4.13.39 — That boy was born partially in the dynasty of irreligion. His grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.

SB 4.13.40 — After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, “Here comes cruel Vena! Here comes cruel Vena!”

SB 4.13.41 — The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.

SB 4.13.42 — After seeing the cruel and merciless behavior of his son, Vena, King Aṅga punished him in different ways to reform him, but was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

SB 4.13.43 — The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

SB 4.13.44 — A sinful son causes a person’s reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

SB 4.13.45 — Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bond of illusion for the living entity, and he makes one's home miserable.

SB 4.13.46 — Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

SB 4.13.47 — Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.

SB 4.13.48 — When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.

SB 4.13.49 — When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed the sages in full detail that they were unable to find the King anywhere.

## SB 4.14: The Story of King Vena

SB 4.14.1 — The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.

SB 4.14.2 — The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

SB 4.14.3 — It was already known that Vena was very severe and cruel; therefore, as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very

much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.

SB 4.14.4 — When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.

SB 4.14.5 — When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom, causing the sky and earth to tremble wherever he went.

SB 4.14.6 — All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.

SB 4.14.7 — Therefore all the great sages assembled together and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the performers of the sacrifices.

SB 4.14.8 — When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.

SB 4.14.9 — Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?

SB 4.14.10 — The sages began to think within themselves: Because he was born from the womb of Sunīthā, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.

SB 4.14.11 — We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.

SB 4.14.12 — The saintly sages continued thinking: Of course, we were completely aware of his mischievous nature, yet we nevertheless enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.

SB 4.14.13 — The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.

SB 4.14.14 — The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life and your opulence, strength and reputation will increase.

SB 4.14.15 — Those who live according to religious principles and who follow them by words, mind, body and intelligence are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.

SB 4.14.16 — The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.

SB 4.14.17 — The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

SB 4.14.18 — The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.

SB 4.14.19 — O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.

SB 4.14.20 — The Supreme Personality of Godhead is worshiped by the great demigods who are controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods, presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.

SB 4.14.21 — Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum

total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them towards the offering of sacrifices.

SB 4.14.22 — When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.

SB 4.14.23 — King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband, who maintains you, and are searching after some paramour to worship.

SB 4.14.24 — Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

SB 4.14.25 — You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

SB 4.14.26-27 — Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters; and all others who are great and competent to bestow benedictions or to curse — all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

SB 4.14.28 — King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and by your ritualistic activities you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me who can accept the first oblations of all sacrifices.

SB 4.14.29 — The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. He could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.

SB 4.14.30 — My dear Vidura, all good fortune unto you. The foolish King, who thought himself very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

SB 4.14.31 — All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

SB 4.14.32 — The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

SB 4.14.33 — But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead, by whose mercy one is awarded all kinds of fortune and opulence?

SB 4.14.34 — The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.

SB 4.14.35 — After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

SB 4.14.36 — Once upon a time, the same saintly persons, after taking their bath in the river Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.

SB 4.14.37 — In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

SB 4.14.38 — When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues, who were engaged in plundering the citizens.

SB 4.14.39-40 — Upon seeing the dust storm, the saintly persons could understand that there were a great deal of irregularities due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves

and rogues, who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers — just as they could kill the King — they considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.

SB 4.14.41 — The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa's spiritual power diminishes, just as water kept in a cracked pot leaks out.

SB 4.14.42 — The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped, for in this family the semen was very powerful and the children were prone to become devotees of the Lord.

SB 4.14.43 — After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarflike person was born from King Vena's body.

SB 4.14.44 — This person born from King Vena's thighs was named Bāhuka, and his complexion was as black as a crow's. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.

SB 4.14.45 — He was very submissive and meek, and immediately after his birth he bowed down and inquired, "Sirs, what shall I do?" The great sages replied, "Please sit down [niṣīda]." Thus Niṣāda, the father of the Naiṣāda race, was born.

SB 4.14.46 — After his [Niṣāda's] birth, he immediately took charge of all the resultant actions of King Vena's sinful activities. As such, this Naiṣāda class are always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.

## SB 4.15: King Pr̥thu's Appearance and Coronation

SB 4.15.1 — The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas and the great sages again churned the two arms of King Vena's dead body. As a result a male and female couple came out of his arms.

SB 4.15.2 — The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body, they were very pleased, for they could understand that the couple was an expansion of a plenary portion of Viṣṇu, the Supreme Personality of Godhead.

SB 4.15.3 — The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.

SB 4.15.4 — Of the two, the male will be able to expand his reputation throughout the world. His name will be Pṛthu. Indeed, he will be the first among kings.

SB 4.15.5 — The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Pṛthu as her husband.

SB 4.15.6 — In the form of King Pṛthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Pṛthu's queen.

SB 4.15.7 — The great sage Maitreya continued: My dear Vidurajī, at that time all the brāhmaṇas highly praised and glorified King Pṛthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.

SB 4.15.8 — Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.

SB 4.15.9-10 — Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.

SB 4.15.11 — The learned brāhmaṇas, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.

SB 4.15.12 — All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

SB 4.15.13 — Thus the great King Pr̥thu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.

SB 4.15.14 — The great sage continued: My dear Vidura, Kuvera presented the great King Pr̥thu with a golden throne. The demigod Varuṇa presented him with an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.

SB 4.15.15 — The demigod of air, Vāyu, presented King Pr̥thu with two whisks [cāmaras] of hair; the King of religion, Dharma, presented him with a flower garland which would expand his fame; the King of heaven, Indra, presented him with a valuable helmet; and the superintendent of death, Yamarāja, presented him with a scepter with which to rule the world.

SB 4.15.16 — Lord Brahmā presented King Pr̥thu with a protective garment made of spiritual knowledge. Bhāratī [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him with a Sudarśana disc, and Lord Viṣṇu’s wife, the goddess of fortune, gave him imperishable opulences.

SB 4.15.17 — Lord Śiva presented him with a sword within a sheath marked with ten moons, and his wife, the goddess Durgā, presented him with a shield marked with one hundred moons. The moon-demigod presented him with horses made of nectar, and the demigod Viśvakarmā presented him with a very beautiful chariot.

SB 4.15.18 — The demigod of fire, Agni, presented him with a bow made of the horns of goats and cows. The sun-god presented him with arrows as brilliant as sunshine. The predominating deity of Bhūrloka presented him with slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.

SB 4.15.19 — The demigods who always travel in outer space gave King Pr̥thu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

SB 4.15.20 — The seas, mountains and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.

SB 4.15.21 — Thus when the greatly powerful King Pr̥thu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.

SB 4.15.22 — King Pr̥thu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

SB 4.15.23 — O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being, who does not actually have them.

SB 4.15.24 — How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.

SB 4.15.25 — As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

SB 4.15.26 — King Pr̥thu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

## SB 4.16: Praise of King Pr̥thu by the Professional Reciters

SB 4.16.1 — The great sage Maitreya continued: While King Pr̥thu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

SB 4.16.2 — The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended to this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.

SB 4.16.3 — Although we are unable to glorify you adequately, we nonetheless have a transcendental taste for glorifying your activities. We shall try to glorify you according to the

instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.

SB 4.16.4 — This King, Mahārāja Pṛthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give those principles all protection. He will also be a great chastiser to the irreligious and atheistic.

SB 4.16.5 — This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

SB 4.16.6 — This King Pṛthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Pṛthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, this King will also exact taxes from the citizens and return these monies in times of need.

SB 4.16.7 — This King Pṛthu will be very, very kind to all citizens. Even though a poor person may trample over the King's head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.

SB 4.16.8 — When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal Personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

SB 4.16.9 — This King, Pṛthu Mahārāja, by virtue of his affectionate glances and beautiful moonlike face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life.

SB 4.16.10 — The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.

SB 4.16.11 — King Pr̥thu was born of the dead body of King Vena as fire is produced from arani wood. Thus King Pr̥thu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Pr̥thu.

SB 4.16.12 — King Pr̥thu will be able to see all the internal and external activities of every one of his citizens. Still, no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs.

SB 4.16.13 — Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him.

SB 4.16.14 — Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Pr̥thu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

SB 4.16.15 — This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

SB 4.16.16 — The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

SB 4.16.17 — The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees, who always preach the glories of the Lord.

SB 4.16.18 — The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

SB 4.16.19 — This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme

known as a śaktīveśa-avatāra. Being a liberated soul and completely learned, he sees all material varieties as meaningless because their basic principle is nescience.

SB 4.16.20 — This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

SB 4.16.21 — When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in His hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.

SB 4.16.22 — This King, this protector of the citizens, is an extraordinary king and is equal to the Prajāpati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.

SB 4.16.23 — When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Pṛthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.

SB 4.16.24 — At the source of the river Sarasvatī, this King will perform one hundred sacrifices known as aśvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

SB 4.16.25 — This King Pṛthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.

SB 4.16.26 — In this way, when the chivalrous activities of King Pṛthu come to be known to the people in general, King Pṛthu will always hear about himself and his uniquely powerful activities.

SB 4.16.27 — No one will be able to disobey the orders of Pṛthu Mahārāja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.

## SB 4.17: Mahārāja Pṛthu Becomes Angry at the Earth

SB 4.17.1 — The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Pṛthu readily described his qualities and chivalrous activities. At the end, Mahārāja Pṛthu offered them various presentations with all due respect and worshiped them adequately.

SB 4.17.2 — King Pṛthu thus satisfied and offered all respect to all the leaders of the brāhmaṇas and other castes, to his servants, to his ministers and to the priests, citizens, general countrymen, people from other communities, admirers and others, and thus they all became happy.

SB 4.17.3 — Vidura inquired from the great sage Maitreya: My dear brāhmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Pṛthu milked her, who became the calf, and what was the milking pot?

SB 4.17.4 — The surface of the earth is by nature low in some places and high in others. How did King Pṛthu level the surface of the earth, and why did the King of heaven, Indra, steal the horse meant for the sacrifice?

SB 4.17.5 — The great saintly King, Mahārāja Pṛthu, received knowledge from Sanat-kumāra, who was the greatest Vedic scholar. After receiving knowledge to be applied practically in his life, how did the saintly King attain his desired destination?

SB 4.17.6-7 — Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth.

SB 4.17.8 — Sūta Gosvāmī continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.

SB 4.17.9 — The great sage Maitreya continued: My dear Vidura, at the time King Pṛthu was enthroned by the great sages and brāhmaṇas and declared to be the protector of the citizens, there was a scarcity of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.

SB 4.17.10-11 — Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomachs. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have

all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the king of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O king of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.

SB 4.17.12 — After hearing this lamentation and seeing the pitiable condition of the citizens, King Pṛthu contemplated this matter for a long time to see if he could find out the underlying causes.

SB 4.17.13 — Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly like Lord Śiva, who destroys the whole world out of anger.

SB 4.17.14 — When the earth saw that King Pṛthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly like a deer, which runs very swiftly when followed by a hunter. Being afraid of King Pṛthu, she took the shape of a cow and began to run.

SB 4.17.15 — Seeing this, Mahārāja Pṛthu became very angry, and his eyes became as red as the early-morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.

SB 4.17.16 — The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.

SB 4.17.17 — Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.

SB 4.17.18 — Addressing the great, opulent King Pṛthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.

SB 4.17.19 — The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?

SB 4.17.20 — Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.

SB 4.17.21 — The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

SB 4.17.22 — King Pr̄thu replied to the earthly planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.

SB 4.17.23 — Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.

SB 4.17.24 — You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains formerly created by Brahmā and now hidden within yourself.

SB 4.17.25 — Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens, who are now crying for want of grains. Thus I shall satisfy the crying citizens of my kingdom.

SB 4.17.26 — Any cruel person — be he a man, woman or impotent eunuch — who is only interested in his personal maintenance and has no compassion for other living entities may be killed by the king. Such killing can never be considered actual killing.

SB 4.17.27 — You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.

SB 4.17.28 — At this time Pr̄thu Mahārāja became exactly like Yamarāja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.

SB 4.17.29 — The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not

affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.

SB 4.17.30 — The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.

SB 4.17.31 — In the beginning of creation You created all these moving and nonmoving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?

SB 4.17.32 — My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because these persons are covered by Your illusory energy.

SB 4.17.33 — My dear Lord, by Your own potencies You are the original cause of the material elements, the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.

SB 4.17.34 — My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

SB 4.17.35 — My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara — He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

SB 4.17.36 — My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the

activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

### SB 4.18: Pr̥thu Mahārāja Milks the Earth Planet

SB 4.18.1 — The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King Pr̥thu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.

SB 4.18.2 — My dear Lord, please pacify your anger completely and hear patiently whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.

SB 4.18.3 — To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

SB 4.18.4 — One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.

SB 4.18.5 — A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

SB 4.18.6 — My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

SB 4.18.7 — My dear King, not only are grains and herbs being used by nondevotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

SB 4.18.8 — Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.

SB 4.18.9-10 — O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate towards my calf, your desire to take milk from me will be fulfilled.

SB 4.18.11 — My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe, always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

SB 4.18.12 — After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svāyambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.

SB 4.18.13 — Others, who were as intelligent as King Pṛthu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Pṛthu and get whatever he desired from the planet earth.

SB 4.18.14 — All the great sages transformed Bṛhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.

SB 4.18.15 — All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

SB 4.18.16 — The sons of Diti and the demons transformed Prahlāda Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.

SB 4.18.17 — The inhabitants of Gandharvaloka and Apsaroloka made Viśvāasu into a calf, and they drew the milk into a lotus-flower pot. The milk took the shape of sweet musical art and beauty.

SB 4.18.18 — The fortunate inhabitants of Pitṛloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.

SB 4.18.19 — After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyādhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with *anīmā*. Indeed, the inhabitants of Vidyādhara-loka acquired the art of flying in the sky.

SB 4.18.20 — Others also, the inhabitants of planets known as Kimpuruṣa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.

SB 4.18.21 — Then the Yakṣas, Rākṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva's incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.

SB 4.18.22 — Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Takṣaka.

SB 4.18.23-24 — The four-legged animals like the cows made a calf out of the bull who carries Lord Śiva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuḍa and took milk from the planet earth in the form of moving insects and nonmoving plants and grasses.

SB 4.18.25 — The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himālayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.

SB 4.18.26 — The planet earth supplied everyone his respective food. During the time of King Pṛthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.

SB 4.18.27 — My dear Vidura, chief of the Kurus, in this way King Pṛthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

SB 4.18.28 — Thereafter King Pṛthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

SB 4.18.29 — After this, the king of all kings, Mahārāja Pṛthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

SB 4.18.30 — To all the citizens of the state, King Pṛthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

SB 4.18.31 — In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherds men, stables for the animals, places for the royal camps, mining places, agricultural towns and mountain villages.

SB 4.18.32 — Before the reign of King Pṛthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Everything was scattered, and everyone constructed his residential quarters according to his own convenience. However, from the time of King Pṛthu, plans were made for towns and villages.

## SB 4.19: King Pṛthu's One Hundred Horse Sacrifices

SB 4.19.1 — The great sage Maitreya continued: My dear Vidura, King Pṛthu initiated the performance of one hundred horse sacrifices at the spot where the river Sarasvatī flows towards the east. This piece of land is known as Brahmāvarta, and it was controlled by Svāyambhuva Manu.

SB 4.19.2 — When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Pṛthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Pṛthu.

SB 4.19.3 — The Supreme Personality of Godhead, Lord Viṣṇu, is present in everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Pṛthu.

SB 4.19.4 — When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages, and the residents of Apsaroloka all praised Him.

SB 4.19.5 — The Lord was accompanied by the residents of Siddhaloka and Vidyādhara-loka, all the descendants of Diti, and the demons and the Yakṣas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.

SB 4.19.6 — Great devotees, who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada and Dattātreya, and masters of mystic powers, headed by Sanaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.

SB 4.19.7 — My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.

SB 4.19.8 — The flowing rivers supplied all kinds of tastes — sweet, pungent, sour, etc. — and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

SB 4.19.9 — King Pr̥thu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

SB 4.19.10 — King Pr̥thu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pr̥thu performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pr̥thu's opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

SB 4.19.11 — When Pr̥thu Mahārāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Pr̥thu.

SB 4.19.12 — When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress was a form of cheating, for it falsely created an impression of religion. When Indra went into outer space in this way, the great sage Atri saw him and understood the whole situation.

SB 4.19.13 — When the son of King Pr̥thu was informed by Atri of King Indra's trick, he immediately became very angry and followed Indra to kill him, calling, "Wait! Wait!"

SB 4.19.14 — King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Pr̥thu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.

SB 4.19.15 — When Atri Muni saw that the son of King Pṛthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Pṛthu's sacrifice.

SB 4.19.16 — Being thus informed, the grandson of King Vena immediately began to follow Indra, who was fleeing through the sky in great haste. He was very angry with him, and he chased him just as the king of the vultures chased Rāvaṇa.

SB 4.19.17 — When Indra saw that the son of Pṛthu was chasing him, he immediately abandoned his false dress and left the horse. Indeed, he disappeared from that very spot, and the great hero, the son of Mahārāja Pṛthu, returned the horse to his father's sacrificial arena.

SB 4.19.18 — My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Pṛthu, they all agreed to give him the name Vijitāśva.

SB 4.19.19 — My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.

SB 4.19.20 — The great sage Atri again pointed out to the son of King Pṛthu that Indra was fleeing through the sky. The great hero, the son of Pṛthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyāsī, he still chose not to kill him.

SB 4.19.21 — When the great sage Atri again gave directions, the son of King Pṛthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyāsī and, giving up the horse, made himself invisible.

SB 4.19.22 — Then the great hero, Vijitāśva, the son of King Pṛthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyāsī. It was King Indra who introduced this.

SB 4.19.23 — Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

SB 4.19.24-25 — In this way King Indra, in order to steal the horse from King Pṛthu's sacrifice, adopted several orders of sannyāsa. Some sannyāsīs go naked, and sometimes they wear red

garments and pass under the name of kāpālika. These are simply symbolic representations of their sinful activities. These so-called sannyāsīs are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

SB 4.19.26 — Mahārāja Pṛthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra had introduced such irregular sannyāsa orders.

SB 4.19.27 — When the priests and all the others saw Mahārāja Pṛthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him, for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.

SB 4.19.28 — Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.

SB 4.19.29 — My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation in the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.

SB 4.19.30 — Lord Brahmā addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajña, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?

SB 4.19.31 — In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

SB 4.19.32 — “Let there be only ninety-nine sacrificial performances for Mahārāja Pṛthu,” Lord Brahmā concluded. Lord Brahmā then turned towards Mahārāja Pṛthu and informed him that

since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

SB 4.19.33 — Lord Brahmā continued: Let there be good fortune to both of you, for you and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is nondifferent from you.

SB 4.19.34 — My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

SB 4.19.35 — Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You should know very well that even amongst the demigods there are many unwanted desires.

SB 4.19.36 — Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities he has introduced will be carried out by the people in general.

SB 4.19.37 — O King Pṛthu, son of Vena, you are the part-and-parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.

SB 4.19.38 — O protector of the people in general, please consider the purpose of your being incarnated by Lord Viṣṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.

SB 4.19.39 — The great sage Maitreya continued: When King Pṛthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.

SB 4.19.40 — After this, Pṛthu Mahārāja took his bath, which is customarily taken after the performance of a yajña, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.

SB 4.19.41 — With great respect, the original king, Pṛthu, offered all kinds of rewards to the brāhmaṇas present at the sacrifice. Since all these brāhmaṇas were very much satisfied, they gave their heartfelt blessings to the King.

SB 4.19.42 — All the great sages and brāhmaṇas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitṛloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealings and your charity towards them.

## SB 4.20: Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu

SB 4.20.1 — The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Viṣṇu, appeared on the scene. Accompanying Him was King Indra. Lord Viṣṇu then began to speak.

SB 4.20.2 — Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.

SB 4.20.3 — O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.

SB 4.20.4 — If a personality like you, who are so much advanced because of executing the instructions of the previous ācāryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.

SB 4.20.5 — Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.

SB 4.20.6 — How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?

SB 4.20.7 — The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the

witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

SB 4.20.8 — Although within the material nature, one who is thus situated in full knowledge of the Paramātmā and ātmā is never affected by the modes of material nature, for he is always situated in My transcendental loving service.

SB 4.20.9 — The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.

SB 4.20.10 — When the heart is cleansed of all material contamination, the devotee's mind becomes broader and transparent and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ānanda-vigraha.

SB 4.20.11 — Anyone who knows that this material body, made of the five gross elements, the sense organs, the working senses and the mind, is simply supervised by the fixed soul is eligible to be liberated from material bondage.

SB 4.20.12 — Lord Viṣṇu told King Pṛthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by the spirit soul — all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

SB 4.20.13 — My dear heroic King, please keep yourself always equated and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.

SB 4.20.14 — To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.

SB 4.20.15 — Lord Viṣṇu continued: My dear King Pṛthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa authorities, as they are received by the disciplic succession — by hearing — from master to disciple, and if you follow the religious principles laid down by them, without attachment to ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumāras [Sanaka, Sanātana, Sanandana and Sanat-kumāra].

SB 4.20.16 — My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities or mystic yoga. But I always remain equipoised in the heart of one who is also equipoised in all circumstances.

SB 4.20.17 — The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

SB 4.20.18 — As King Indra was standing by, he became ashamed of his own activities and fell down before King Pṛthu to touch his lotus feet. But Pṛthu Mahārāja immediately embraced him in great ecstasy and gave up all envy against him for his having stolen the horse meant for the sacrifice.

SB 4.20.19 — King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.

SB 4.20.20 — The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.

SB 4.20.21 — The original king, Mahārāja Pṛthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.

SB 4.20.22 — The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, wiping the tears from his eyes, tried to look upon the Lord, but it

appeared that the King was not fully satisfied by looking at Him. Thus the King offered the following prayers.

SB 4.20.23 — My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.

SB 4.20.24 — My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

SB 4.20.25 — My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.

SB 4.20.26 — My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

SB 4.20.27 — Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.

SB 4.20.28 — My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor, and You always magnify even insignificant service unto You. Therefore even though

she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

SB 4.20.29 — Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet.

SB 4.20.30 — My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements You offer in the Vedas are certainly not suitable for pure devotees. People in general, bound by the sweet words of the Vedas, engage themselves again and again in fruitive activities, enamored by the results of their actions.

SB 4.20.31 — My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

SB 4.20.32 — The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.

SB 4.20.33 — My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

SB 4.20.34 — The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Mahārāja Pṛthu. Thus, after being properly worshiped by the King, the Lord blessed him and decided to depart.

SB 4.20.35-36 — King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitṛloka, the inhabitants of Gandharvaloka, and those of Siddhaloka, Cāraṇaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Viṣṇu.

SB 4.20.37 — The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.

SB 4.20.38 — King Pr̥thu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Mahārāja Pr̥thu. After offering obeisances to the Lord, the King returned to his home.

## SB 4.21: Instructions by Mahārāja Pr̥thu

SB 4.21.1 — The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

SB 4.21.2 — Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

SB 4.21.3 — At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

SB 4.21.4 — As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

SB 4.21.5 — When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

SB 4.21.6 — Both the important citizens and the common citizens welcomed the King very heartily, and he also bestowed upon them their desired blessings.

SB 4.21.7 — King Pr̥thu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

SB 4.21.8 — Sūta Gosvāmī continued: O Śaunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Pṛthu, the original king, who was fully qualified, glorified and widely praised all over the world, Vidura, the great devotee, very submissively worshiped Maitreya Ṛṣi and asked him the following question.

SB 4.21.9 — Vidura said: My dear brāhmaṇa Maitreya, it is very enlightening to understand that King Pṛthu was enthroned by the great sages and brāhmaṇas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Viṣṇu. Thus he greatly developed the earth.

SB 4.21.10 — Pṛthu Mahārāja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Pṛthu Mahārāja because his activities are so pious and auspicious.

SB 4.21.11 — The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

SB 4.21.12 — Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

SB 4.21.13 — Once upon a time King Pṛthu initiated the performance of a very great sacrifice in which great saintly sages, brāhmaṇas, demigods from higher planetary systems and great saintly kings known as rājarṣis all assembled together.

SB 4.21.14 — In that great assembly, Mahārāja Pṛthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

SB 4.21.15 — King Pṛthu’s body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose was straight, his face very beautiful, and his personality grave. His teeth were set beautifully in his smiling face.

SB 4.21.16 — The chest of Mahārāja Pṛthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a leaf of a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

SB 4.21.17 — The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhotī, and there was a nice wrapper on the upper part of his body.

SB 4.21.18 — As Mahārāja Pṛthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kuśa grass on his finger, for this increased the natural beauty of his body. It appears that Mahārāja Pṛthu observed all the regulative principles before he performed the sacrifice.

SB 4.21.19 — Just to encourage the members of the assembly and to enhance their pleasure, King Pṛthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

SB 4.21.20 — Mahārāja Pṛthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

SB 4.21.21 — King Pṛthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

SB 4.21.22 — King Pṛthu continued: By the grace of the Supreme Lord I have been appointed the king of this planet, and I carry the scepter to rule the citizens, protect them from all danger, and give them employment according to their respective positions in the social order established by Vedic injunction.

SB 4.21.23 — Mahārāja Pṛthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

SB 4.21.24 — Any king who does not teach his citizens about their respective duties in terms of varṇa and āśrama but who simply exacts tolls and taxes from them is liable to suffer for the

impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

SB 4.21.25 — Pṛthu Mahārāja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, you will protect your own interests, and you will bestow mercy upon your king for his welfare after death.

SB 4.21.26 — I request all the purehearted demigods, forefathers and saintly persons to support my proposal, for after death the result of an action is equally shared by its doer, its director and its supporter.

SB 4.21.27 — My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

SB 4.21.28-29 — This is confirmed not only by the evidence of the Vedas but also by the personal behavior of great personalities like Manu, Uttānapāda, Dhruva, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Mahārāja Prahlāda and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.

SB 4.21.30 — Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

SB 4.21.31 — By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.

SB 4.21.32 — When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-

yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.

SB 4.21.33 — Pṛthu Mahārāja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then you will surely be successful in achieving the final objective in your lives.

SB 4.21.34 — The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is concentrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, rituals and mantras and offered to the demigods under different names according to the interests and purposes of the performers.

SB 4.21.35 — The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.

SB 4.21.36 — The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

SB 4.21.37 — The brāhmaṇas and Vaiṣṇavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaiṣṇavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.

SB 4.21.38 — The Supreme Personality of Godhead, the ancient, eternal Godhead, who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.

SB 4.21.39 — The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow in His footsteps and engage without reservation in the service of the descendants of brāhmaṇas and Vaiṣṇavas, for He is always dear to brāhmaṇas and Vaiṣṇavas and they are always dear to Him.

SB 4.21.40 — By regular service to the brāhmaṇas and Vaiṣṇavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from material attachment and be satisfied. In this world there is no fruitive activity superior to serving the brāhmaṇa class, for this can bring pleasure to the demigods, for whom the many sacrifices are recommended.

SB 4.21.41 — Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

SB 4.21.42 — In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control, and meditation. In this way the real goal of life is illuminated, just as one's face is fully reflected in a clear mirror.

SB 4.21.43 — O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

SB 4.21.44 — Whoever acquires the brahminical qualifications — whose only wealth is good behavior, who is grateful, and who takes shelter of experienced persons — gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates be pleased with the brāhmaṇa class, with the cows and with me.

SB 4.21.45 — The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitrloka, the brāhmaṇas and the saintly persons present at the meeting congratulated him by expressing their good will.

SB 4.21.46 — They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.

SB 4.21.47 — Similarly, Hiranyakaśipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the grace of his great son, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.

SB 4.21.48 — All the saintly brāhmaṇas thus addressed Pṛthu Mahārāja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.

SB 4.21.49 — The audience continued: Dear King Pṛthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme Personality of Godhead, the Lord of the brāhmaṇas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.

SB 4.21.50 — Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.

SB 4.21.51 — The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination of life; thus we have been wandering within the universe.

SB 4.21.52 — Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.

## SB 4.22: Pṛthu Mahārāja’s Meeting with the Four Kumāras

SB 4.22.1 — The great sage Maitreya said: While the citizens were thus praying to the most powerful King Pṛthu, the four Kumāras, who were as bright as the sun, arrived on the spot.

SB 4.22.2 — Seeing the glowing effulgence of the four Kumāras, the masters of all mystic power, the King and his associates could recognize them as they descended from the sky.

SB 4.22.3 — Seeing the four Kumāras, Pṛthu Mahārāja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up, as anxiously as a conditioned soul whose senses are immediately attracted by the modes of material nature.

SB 4.22.4 — When the great sages accepted their reception, according to the instructions of the śāstras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, immediately bowed down. Thus he worshiped the four Kumāras.

SB 4.22.5 — After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.

SB 4.22.6 — The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Pṛthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.

SB 4.22.7 — King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogīs to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

SB 4.22.8 — Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.

SB 4.22.9 — Pṛthu Mahārāja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahmā and Lord Śiva cannot understand the Supersoul.

SB 4.22.10 — A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is also glorified.

SB 4.22.11 — On the contrary, even though full of all opulence and material prosperity, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which all venomous serpents live.

SB 4.22.12 — Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: From the beginning of your birth you strictly observed the vows of celibacy, and although you are experienced in the path of liberation, you are keeping yourselves just like small children.

SB 4.22.13 — Pṛthu Mahārāja inquired from the sages about persons entangled in this dangerous material existence because of their previous actions. Could such persons, whose only aim is sense gratification, be blessed with any good fortune?

SB 4.22.14 — Pr̥thu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.

SB 4.22.15 — I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

SB 4.22.16 — The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit the Lord travels all over the world in the form of self-realized persons like you.

SB 4.22.17 — The great sage Maitreya continued: Thus Sanat-kumāra, the best of the celibates, after hearing the speech of Pr̥thu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

SB 4.22.18 — Sanat-kumāra said: My dear King Pṛthu, I am very nicely questioned by you. Such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.

SB 4.22.19 — When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

SB 4.22.20 — Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

SB 4.22.21 — It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental, beyond the modes of material nature.

SB 4.22.22 — Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of Godhead, applying bhakti-yoga in life, worshiping the Yogeśvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.

SB 4.22.23 — One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment.

SB 4.22.24 — A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great *ācāryas*, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.

SB 4.22.25 — The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.

SB 4.22.26 — Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

SB 4.22.27 — When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.

SB 4.22.28 — When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.

SB 4.22.29 — Only because of different causes does a person see a difference between himself and others, just as one sees the reflection of a body appearing differently manifested on water, on oil or in a mirror.

SB 4.22.30 — When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

SB 4.22.31 — When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge acquired is based on a false foundation. When this occurs, learned scholars consider that the soul is lost.

SB 4.22.32 — There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

SB 4.22.33 — For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional service, he enters into species of life like those of trees and stones.

SB 4.22.34 — Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance, for hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

SB 4.22.35 — Out of the four principles — namely religion, economic development, sense gratification and liberation — liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature — death.

SB 4.22.36 — We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.

SB 4.22.37 — Sanat-kumāra advised the King: Therefore, my dear King Pṛthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. The individual souls are fully covered by the gross material body and subtle body made of the life air and intelligence.

SB 4.22.38 — The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body, but one who has transcended the illusory energy by deliberate consideration, which clears the misconception of a snake for a rope, can understand that the Paramātmā is eternally transcendental to the material creation and situated in pure internal

energy. Thus the Lord is transcendental to all material contamination. Unto Him only must one surrender.

SB 4.22.39 — The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees — the jñānis and yogīs — although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

SB 4.22.40 — The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

SB 4.22.41 — The great sage Maitreya continued: Being thus enlightened in complete spiritual knowledge by the son of Brahmā — one of the Kumāras, who was complete in spiritual knowledge — the King worshiped them in the following words.

SB 4.22.42 — The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

SB 4.22.43 — My dear brāhmaṇa, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but all I possess are but remnants of food taken by great saintly persons. What shall I give?

SB 4.22.44 — The King continued: Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land and especially my treasury are all offered unto you.

SB 4.22.45 — Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise or the proprietor of the whole planet, Pṛthu Mahārāja offered everything to the Kumāras.

SB 4.22.46 — The kṣatriyas, vaiśyas and śūdras eat their food by virtue of the brāhmaṇas' mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.

SB 4.22.47 — Pṛthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

SB 4.22.48 — The great sage Maitreya continued: Being thus worshiped by Mahārāja Pṛthu, the four Kumāras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.

SB 4.22.49 — Amongst great personalities, Mahārāja Pṛthu was the chief by virtue of his fixed position in relation to spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.

SB 4.22.50 — Being self-satisfied, Mahārāja Pṛthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

SB 4.22.51 — Mahārāja Pṛthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.

SB 4.22.52 — Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.

SB 4.22.53 — Being situated in the liberated position of devotional service, Pṛthu Mahārāja not only performed all fruitive activities but also begot five sons by his wife, Arci. Indeed, all his sons were begotten according to his own desire.

SB 4.22.54 — After begetting five sons, named Vijitāśva, Dhūmrakeśa, Haryakṣa, Dravīṇa and Vṛka, Pṛthu Mahārāja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.

SB 4.22.55 — Since Mahārāja Pṛthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to

their various desires. Therefore Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

SB 4.22.56 — Mahārāja Pṛthu became as celebrated a king as Soma-rāja, the king of the moon. He was also powerful and exacting, just like the sun-god, who distributes heat and light and at the same time exacts all the planetary waters.

SB 4.22.57 — Mahārāja Pṛthu was so strong and powerful that no one could disobey his orders, any more than one could conquer fire itself. He was so strong that he was compared to Indra, the King of heaven, whose power is insuperable. On the other hand, Mahārāja Pṛthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

SB 4.22.58 — Just as rainfall satisfies everyone's desires, Mahārāja Pṛthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.

SB 4.22.59 — Mahārāja Pṛthu's intelligence and education were exactly like that of Yamarāja, the superintendent of death. His opulence was comparable to the Himālaya Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuṇa's.

SB 4.22.60 — In his bodily strength and in the strength of his senses, Mahārāja Pṛthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadāśiva.

SB 4.22.61 — In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he was just like Svāyambhuva Manu, and in his ability to control he was like Lord Brahmā.

SB 4.22.62 — In his personal behavior, Pṛthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Bṛhaspati. In self-control he was like the Supreme Personality of Godhead Himself. As far as his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brāhmaṇas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.

SB 4.22.63 — Throughout the whole universe — in the higher, lower and middle planetary systems — Pṛthu Mahārāja’s reputation was loudly declared, and all ladies and saintly persons heard his glories, which were as sweet as the glories of Lord Rāmacandra.

### SB 4.23: Mahārāja Pṛthu’s Going Back Home

SB 4.23.1-3 — At the last stage of his life, when Mahārāja Pṛthu saw himself getting old, that great soul, who was king of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and nonmoving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Mahārāja Pṛthu left the presence of his citizens, who were almost lamenting and crying from feeling separation from the King, and went to the forest alone with his wife to perform austerities.

SB 4.23.4 — After retiring from family life, Mahārāja Pṛthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.

SB 4.23.5 — In the tapo-vana, Mahārāja Pṛthu sometimes ate the trunks and roots of trees, sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.

SB 4.23.6 — Following the principles of forest living and the footsteps of the great sages and munis, Pṛthu Mahārāja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.

SB 4.23.7 — Mahārāja Pṛthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

SB 4.23.8 — By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.

SB 4.23.9 — Thus the best amongst human beings, Mahārāja Pṛthu, followed that path of spiritual advancement which was advised by Sanat-kumāra. That is to say, he worshiped the Supreme Personality of Godhead, Kṛṣṇa.

SB 4.23.10 — Mahārāja Pṛthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Kṛṣṇa, developed and became unflinching and fixed.

SB 4.23.11 — By regularly discharging devotional service, Pṛthu Mahārāja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.

SB 4.23.12 — When he became completely free from the conception of bodily life, Mahārāja Pṛthu realized Lord Kṛṣṇa sitting in everyone's heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional service to Kṛṣṇa is the ultimate goal of life and that unless the yogīs and jñānīs become attracted to kṛṣṇa-kathā [narrations about Kṛṣṇa], their illusions concerning existence can never be dispelled.

SB 4.23.13 — In due course of time, when Pṛthu Mahārāja was to give up his body, he fixed his mind firmly upon the lotus feet of Kṛṣṇa, and thus, completely situated on the brahma-bhūta platform, he gave up the material body.

SB 4.23.14 — When Mahārāja Pṛthu practiced a particular yogic sitting posture, he blocked the door of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his two eyebrows.

SB 4.23.15 — In this way, Pṛthu Mahārāja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

SB 4.23.16 — In this way, according to the different positions of the various parts of the body, Pṛthu Mahārāja merged the holes of his senses with the sky; his bodily liquids, such as blood and

various secretions, with the totality of water; and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

SB 4.23.17 — He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

SB 4.23.18 — Pṛthu Mahārāja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Kṛṣṇa consciousness, he gave up this body as a prabhu, or controller of the senses.

SB 4.23.19 — The Queen, the wife of Pṛthu Mahārāja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although she did not deserve to live in the forest, she voluntarily touched her lotus feet to the ground.

SB 4.23.20 — Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.

SB 4.23.21 — When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life, she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.

SB 4.23.22 — After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.

SB 4.23.23 — After observing this brave act performed by the chaste wife Arci, the wife of the great King Pṛthu, many thousands of the wives of the demigods, along with their husbands, offered prayers to the Queen, for they were very much satisfied.

SB 4.23.24 — At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

SB 4.23.25 — The wives of the demigods said: All glories to Queen Arci! We can see that this queen of the great King Pṛthu, the emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajñeśa, or Viṣṇu.

SB 4.23.26 — The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upward, as far as we can see.

SB 4.23.27 — In this material world, every human being has a short span of life, but those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.

SB 4.23.28 — Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life — which is a chance to attain liberation from miseries — undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

SB 4.23.29 — The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Mahārāja Pṛthu, the topmost self-realized soul, had attained.

SB 4.23.30 — Maitreya continued: The greatest of all devotees, Mahārāja Pṛthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.

SB 4.23.31 — Any person who describes the great characteristics of King Pṛthu with faith and determination — whether he reads or hears of them himself or helps others to hear of them — is certain to attain the very planet which Mahārāja Pṛthu attained. In other words, such a person also returns home to the Vaikunṭha planets, back to Godhead.

SB 4.23.32 — If one hears of the characteristics of Pṛthu Mahārāja and is a brāhmaṇa, he becomes perfectly qualified with brahminical powers; if he is a kṣatriya, he becomes a king of the world; if he is a vaiśya, he becomes a master of other vaiśyas and many animals; and if he is a śūdra, he becomes the topmost devotee.

SB 4.23.33 — It does not matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Pṛthu will become the parent of many children if without children, and will become the richest if without money.

SB 4.23.34 — Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Pṛthu Mahārāja is so auspicious that it drives away all bad luck.

SB 4.23.35 — By hearing the narration of Pṛthu Mahārāja, one can become great, increase his duration of life, gain promotion to the heavenly planets and counteract the contaminations of this Age of Kali. In addition, one can promote the causes of religion, economic development, sense gratification and liberation. Therefore from all sides it is advisable for a materialistic person who is interested in such things to read and hear the narrations of the life and character of Pṛthu Mahārāja.

SB 4.23.36 — If a king, who is desirous of attaining victory and ruling power, chants the narration of Pṛthu Mahārāja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him — as they rendered them unto Mahārāja Pṛthu — simply upon his order.

SB 4.23.37 — A pure devotee who is executing the different processes of devotional service may be situated in the transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Pṛthu Mahārāja.

SB 4.23.38 — The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Pṛthu Mahārāja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Pṛthu.

SB 4.23.39 — Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience.

## SB 4.24: Chanting the Song Sung by Lord Śiva

SB 4.24.1 — The great sage Maitreya continued: Vijitāśva, the eldest son of Mahārāja Pṛthu, who had a reputation like his father's, became emperor and gave his younger brothers different directions of the world to govern, for he was very affectionate toward his brothers.

SB 4.24.2 — Mahārāja Vijitāśva offered the eastern part of the world to his brother Haryakṣa, the southern part to Dhūmrakeśa, the western part to Vṛka and the northern part to Draviṇa.

SB 4.24.3 — Formerly, Mahārāja Vijitāśva pleased the King of heaven, Indra, and from him received the title Antardhāna. His wife's name was Śikhaṇḍinī, and by her he begot three good sons.

SB 4.24.4 — The three sons of Mahārāja Antardhāna were named Pāvaka, Pavamāna and Śuci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasiṣṭha, they became the sons of Mahārāja Antardhāna. As such, they were as powerful as the fire-gods, and they attained the destination of mystic yoga power, being again situated as the demigods of fire.

SB 4.24.5 — Mahārāja Antardhāna had another wife, named Nabhasvatī, and by her he was happy to beget another son, named Havirdhāna. Since Mahārāja Antardhāna was very liberal, he did not kill Indra while the demigod was stealing his father's horse at the sacrifice.

SB 4.24.6 — Whenever Antardhāna, the supreme royal power, had to exact taxes, punish his citizens or fine them severely, he was not willing to do so. Consequently he retired from the execution of such duties and engaged himself in the performance of different sacrifices.

SB 4.24.7 — Although Mahārāja Antardhāna was engaged in performing sacrifices, because he was a self-realized soul he very intelligently rendered devotional service to the Lord, who eradicates all the fears of His devotees. By thus worshiping the Supreme Lord, Mahārāja Antardhāna, rapt in ecstasy, attained His planet very easily.

SB 4.24.8 — Havirdhāna, the son of Mahārāja Antardhāna, had a wife named Havirdhānī, who gave birth to six sons, named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.

SB 4.24.9 — The great sage Maitreya continued: My dear Vidura, Havirdhāna's very powerful son named Barhiṣat was very expert in performing various kinds of fruitive sacrifices, and he was also expert in the practice of mystic yoga. By his great qualifications, he became known as Prajāpati.

SB 4.24.10 — Mahārāja Barhiṣat executed many sacrifices all over the world. He scattered kuṣa grasses and kept the tops of the grasses pointed eastward.

SB 4.24.11 — Mahārāja Barhiṣat — henceforward known as Prācīnabarhi — was ordered by the supreme demigod Brahmā to marry the daughter of the ocean named Śatadruti. Her bodily features were completely beautiful, and she was very young. She was decorated with the proper garments, and when she came into the marriage arena and began circumambulating it, the fire-god Agni became so attracted to her that he desired her company, exactly as he had formerly desired to enjoy Śukī.

SB 4.24.12 — While Śatadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and Nāgaloka, although highly exalted, were all captivated by the tinkling of her ankle bells.

SB 4.24.13 — King Prācīnabarhi begot ten children in the womb of Śatadruti. All of them were equally endowed with religiosity, and all of them were known as the Pracetās.

SB 4.24.14 — When all these Pracetās were ordered by their father to marry and beget children, they all entered the ocean and practiced austerities and penances for ten thousand years. Thus they worshiped the master of all austerity, the Supreme Personality of Godhead.

SB 4.24.15 — When all the sons of Prācīnabarhi left home to execute austerities, they met Lord Śiva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Prācīnabarhi meditated upon the instructions, chanting and worshiping them with great care and attention.

SB 4.24.16 — Vidura asked Maitreya: My dear brāhmaṇa, why did the Pracetās meet Lord Śiva on the way? Please tell me how the meeting happened, how Lord Śiva became very pleased with them and how he instructed them. Certainly such talks are important, and I wish that you please be merciful upon me and describe them.

SB 4.24.17 — The great sage Vidura continued: O best of the brāhmaṇas, it is very difficult for living entities encaged within this material body to have personal contact with Lord Śiva. Even great sages who have no material attachments do not contact him, despite their always being absorbed in meditation to attain his personal contact.

SB 4.24.18 — Lord Śiva, the most powerful demigod, second only to Lord Viṣṇu, is self-sufficient. Although he has nothing to aspire for in the material world, for the benefit of those in the material world he is always busily engaged everywhere and is accompanied by his dangerous energies like the goddess Kālī and the goddess Durgā.

SB 4.24.19 — The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Prācīnabarhi very seriously accepted the words of their father with heart and soul, and with these words on their heads, they went toward the west to execute their father's order.

SB 4.24.20 — While traveling, the Pracetās happened to see a great reservoir of water which seemed almost as big as the ocean. The water of this lake was so calm and quiet that it seemed like the mind of a great soul, and its inhabitants, the aquatics, appeared very peaceful and happy to be under the protection of such a watery reservoir.

SB 4.24.21 — In that great lake there were different types of lotus flowers. Some of them were bluish, and some of them were red. Some of them grew at night, some in the day and some, like the indīvara lotus flower, in the evening. Combined together, the lotus flowers filled the lake so full that the lake appeared to be a great mine of such flowers. Consequently, on the shores there were swans and cranes, cakravākas, kāraṇḍavas and other beautiful water birds standing about.

SB 4.24.22 — There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

SB 4.24.23 — The sons of the King became very much amazed when they heard vibrations from various drums and kettledrums along with other orderly musical sounds pleasing to the ear.

SB 4.24.24-25 — The Pracetās were fortunate to see Lord Śiva, the chief of the demigods, emerging from the water with his associates. His bodily luster was just like molten gold, his throat was bluish, and he had three eyes, which looked very mercifully upon his devotees. He was accompanied by many musicians, who were glorifying him. As soon as the Pracetās saw Lord Śiva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

SB 4.24.26 — Lord Śiva became very pleased with the Pracetās because generally Lord Śiva is the protector of pious persons and persons of gentle behavior. Being very much pleased with the princes, he began to speak as follows.

SB 4.24.27 — Lord Śiva said: You are all the sons of King Prācīnabarhi, and I wish all good fortune to you. I also know what you are going to do, and therefore I am visible to you just to show my mercy upon you.

SB 4.24.28 — Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything — material nature as well as the living entity — is actually very dear to me.

SB 4.24.29 — A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.

SB 4.24.30 — You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am.

SB 4.24.31 — Now I shall chant one mantra which is not only transcendental, pure and auspicious, but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

SB 4.24.32 — The great sage Maitreya continued: Out of his causeless mercy, the exalted personality Lord Śiva, a great devotee of Lord Nārāyaṇa, continued to speak to the King's sons, who were standing with folded hands.

SB 4.24.33 — Lord Śiva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You be auspicious for me. You are worshipable by virtue of the all-perfect instructions You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

SB 4.24.34 — My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vāsudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

SB 4.24.35 — My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Saṅkarṣaṇa, and the master of all intelligence, known as the predominating Deity Pradyumna. Therefore, I offer my respectful obeisances unto You.

SB 4.24.36 — My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Saṅkarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

SB 4.24.37 — My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semen which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with cātur-hotra. Therefore I offer my obeisances unto You.

SB 4.24.38 — My Lord, You are the provider of the Pitrlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three Vedas. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

SB 4.24.39 — My dear Lord, You are the gigantic universal form which contains all the individual bodies of the living entities. You are the maintainer of the three worlds, and as such You maintain the mind, senses, body, and air of life within them. I therefore offer my respectful obeisances unto You.

SB 4.24.40 — My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

SB 4.24.41 — My dear Lord, You are the viewer of the results of pious activities. You are inclination, disinclination and their resultant activities. You are the cause of the miserable conditions of life caused by irreligion, and therefore You are death. I offer You my respectful obeisances.

SB 4.24.42 — My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers. You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Kṛṣṇa. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.

SB 4.24.43 — My dear Lord, You are the supreme controller of the worker, sense activities and results of sense activities [karma]. Therefore You are the controller of the body, mind and senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.

SB 4.24.44 — My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

SB 4.24.45-46 — The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

SB 4.24.47-48 — The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear like flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.

SB 4.24.49 — The Lord has shoulders just like a lion's. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha-maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.

SB 4.24.50 — The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.

SB 4.24.51 — The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.

SB 4.24.52 — My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.

SB 4.24.53 — My dear Lord, those who desire to purify their existence must always engage in meditation upon Your lotus feet, as described above. Those who are serious about executing their occupational duties and who want freedom from fear must take to this process of bhakti-yoga.

SB 4.24.54 — My dear Lord, the king in charge of the heavenly kingdom is also desirous of obtaining the ultimate goal of life — devotional service. Similarly, You are the ultimate destination of those who identify themselves with You [aham brahmāsmi]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.

SB 4.24.55 — My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?

SB 4.24.56 — Simply by expansion of His eyebrows, invincible time personified can immediately vanquish the entire universe. However, formidable time does not approach the devotee who has taken complete shelter at Your lotus feet.

SB 4.24.57 — If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?

SB 4.24.58 — My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.

SB 4.24.59 — The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

SB 4.24.60 — My dear Lord, the impersonal Brahman spreads everywhere, like the sunshine or the sky. And that impersonal Brahman, which spreads throughout the universe and in which the entire universe is manifested, is You.

SB 4.24.61 — My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.

SB 4.24.62 — My dear Lord, Your universal form consists of all five elements, the senses, mind, intelligence, false ego (which is material) and the Paramātmā, Your partial expansion, who is the director of everything. Yogīs other than the devotees — namely the karma-yogī and jñāna-yogī — worship You by their respective actions in their respective positions. It is stated both in the

Vedas and in the śāstras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.

SB 4.24.63 — My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities — namely goodness, passion and ignorance — act, and as a result the total material energy — egotism, ether, air, fire, water, earth and all the various demigods and saintly persons — becomes manifest. Thus the material world is created.

SB 4.24.64 — My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.

SB 4.24.65 — My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else — just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.

SB 4.24.66 — My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.

SB 4.24.67 — My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up worshiping Your lotus feet? Even our father and spiritual master, Lord Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.

SB 4.24.68 — My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.

SB 4.24.69 — My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.

SB 4.24.70 — Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.

SB 4.24.71 — My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.

SB 4.24.72 — This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.

SB 4.24.73 — When all the Prajāpatis were ordered to create by Lord Brahmā, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.

SB 4.24.74 — A devotee of Lord Kṛṣṇa whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.

SB 4.24.75 — In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable.

SB 4.24.76 — Although rendering devotional service to the Supreme Personality of Godhead and worshiping Him are very difficult, if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.

SB 4.24.77 — The Supreme Personality of Godhead is the dearmost objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord's devotional service, can acquire whatever he wants from the Supreme Lord.

SB 4.24.78 — A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Śiva, and gives facility to others to hear them, certainly becomes free from all bondage to fruitive activities.

SB 4.24.79 — My dear sons of the King, the prayers I have recited to you are meant for pleasing the Supreme Personality of Godhead, the Supersoul. I advise you to recite these prayers, which

are as effective as great austerities. In this way, when you are mature, your life will be successful, and you will certainly achieve all your desired objectives without fail.

## SB 4.25: The Descriptions of the Characteristics of King Purañjana

SB 4.25.1 — The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Śiva instructed the sons of King Barhiṣat. The sons of the King also worshiped Lord Śiva with great devotion and respect. Finally, Lord Śiva became invisible to the princes.

SB 4.25.2 — All the Pracetā princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Śiva.

SB 4.25.3 — While the princes were undergoing severe austerities in the water, their father was performing different types of fruitive activities. At this time the great saint Nārada, master and teacher of all spiritual life, became very compassionate upon the King and decided to instruct him about spiritual life.

SB 4.25.4 — Nārada Muni asked King Prācīnabarhiṣat: My dear King, what do you desire to achieve by performing these fruitive activities? The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.

SB 4.25.5 — The King replied: O great soul, Nārada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of the entanglement of fruitive activities.

SB 4.25.6 — Those who are interested only in a so-called dutiful life — namely remaining as a householder entangled by sons and a wife and searching after wealth — think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.

SB 4.25.7 — The great saint Nārada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.

SB 4.25.8 — All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

SB 4.25.9 — In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.

SB 4.25.10 — My dear King, once in the past lived a king named Purañjana, who was celebrated for his great activities. He had a friend named Avijñāta [“the unknown one”]. No one could understand the activities of Avijñāta.

SB 4.25.11 — King Purañjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place just to his liking. Finally he became morose and disappointed.

SB 4.25.12 — King Purañjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately he found a feeling of insufficiency everywhere.

SB 4.25.13 — Once, while wandering in this way, he saw on the southern side of the Himālayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.

SB 4.25.14 — That city was surrounded by walls and parks, and within it were towers, canals, windows and outlets. The houses there were decorated with domes made of gold, silver and iron.

SB 4.25.15 — The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavatī.

SB 4.25.16 — In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these surrounded the city.

SB 4.25.17 — On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. Also surrounding that lake were many groups of birds and bees that were always chanting and humming.

SB 4.25.18 — The branches of the trees standing on the bank of the lake received particles of water carried by the spring air from the falls coming down from the icy mountain.

SB 4.25.19 — In such an atmosphere even the animals of the forest became nonviolent and nonenvious like great sages. Consequently, the animals did not attack anyone. Over and above everything was the cooing of the cuckoos. Any passenger passing along that path was invited by that atmosphere to take rest in that nice garden.

SB 4.25.20 — While wandering here and there in that wonderful garden, King Purañjana suddenly came in contact with a very beautiful woman who was walking there without any engagement. She had ten servants with her, and each servant had hundreds of wives accompanying him.

SB 4.25.21 — The woman was protected on all sides by a five-hooded snake. She was very beautiful and young, and she appeared very anxious to find a suitable husband.

SB 4.25.22 — The woman's nose, teeth and forehead were all very beautiful. Her ears were equally very beautiful and were bedecked with dazzling earrings.

SB 4.25.23 — The waist and hips of the woman were very beautiful. She was dressed in a yellow sārī with a golden belt. While she walked, her ankle bells rang. She appeared exactly like a denizen of the heavens.

SB 4.25.24 — With the end of her sārī the woman was trying to cover her breasts, which were equally round and well placed side by side. She again and again tried to cover them out of shyness while she walked exactly like a great elephant.

SB 4.25.25 — Purañjana, the hero, became attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Purañjana, who, although a hero, could not refrain from addressing her.

SB 4.25.26 — My dear lotus-eyed, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What are you trying to do? Please explain all these things to me.

SB 4.25.27 — My dear lotus-eyed, who are those eleven strong bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you?

SB 4.25.28 — My dear beautiful girl, you are exactly like the goddess of fortune or the wife of Lord Śiva or the goddess of learning, the wife of Lord Brahmā. Although you must be one of them, I see that you are loitering in this forest. Indeed, you are as silent as the great sages. Is it that you are searching after your own husband? Whoever your husband may be, simply by understanding that you are so faithful to him, he will come to possess all opulences. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I am asking you where you have thrown that lotus.

SB 4.25.29 — O greatly fortunate one, it appears that you are none of the women I have mentioned because I see that your feet are touching the ground. But if you are some woman of this planet, you can, like the goddess of fortune — who, accompanied by Lord Viṣṇu, increases the beauty of the Vaikuṇṭha planets — also increase the beauty of this city by associating with me. You should understand that I am a great hero and a very powerful king on this planet.

SB 4.25.30 — Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time lusty, is agitating the most powerful cupid within me. Therefore, O most beautiful, I ask you to be merciful upon me.

SB 4.25.31 — My dear girl, your face is so beautiful with your nice eyebrows and eyes and with your bluish hair scattered about. In addition, very sweet sounds are coming from your mouth. Nonetheless, you are so covered with shyness that you do not see me face to face. I therefore request you, my dear girl, to smile and kindly raise your head to see me.

SB 4.25.32 — Nārada continued: My dear King, when Purañjana became so attracted and impatient to touch the girl and enjoy her, the girl also became attracted by his words and accepted his request by smiling. By this time she was certainly attracted by the King.

SB 4.25.33 — The girl said: O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origin of the associates with me.

SB 4.25.34 — O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.

SB 4.25.35 — My dear gentleman, all these men and women with me are known as my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this.

SB 4.25.36 — O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. You have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires.

SB 4.25.37 — My dear lord, I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.

SB 4.25.38 — How can I expect to unite with others, who are neither conversant about sex nor capable of knowing how to enjoy life while living or after death? Such foolish persons are like animals because they do not know the process of sense enjoyment in this life and after death.

SB 4.25.39 — The woman continued: In this material world, a householder's life brings all kinds of happiness in religion, economic development, sense gratification and the begetting of children, sons and grandsons. After that, one may desire liberation as well as material reputation. The householder can appreciate the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. They cannot even imagine such happiness.

SB 4.25.40 — The woman continued: According to authorities, the householder life is pleasing not only to oneself but to all the forefathers, demigods, great sages, saintly persons and everyone else. A householder life is thus beneficial.

SB 4.25.41 — O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.

SB 4.25.42 — O mighty-armed, who in this world will not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like us by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us only.

SB 4.25.43 — The great sage Nārada continued: My dear King, those two — the man and the woman — supporting one another through mutual understanding, entered that city and enjoyed life for one hundred years.

SB 4.25.44 — Many professional singers used to sing about the glories of King Purañjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company.

SB 4.25.45 — Of the nine gates in that city, seven were on the surface and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor.

SB 4.25.46 — My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward the western side. I shall try to give the names of these different doors.

SB 4.25.47 — The two gates named Khadyotā and Āvirmukhī were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrājita accompanied by a friend whose name was Dyumān.

SB 4.25.48 — Similarly in the east there were two sets of gates named Nalinī and Nālinī, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhūta, used to go to the city of Saurabha.

SB 4.25.49 — The fifth gate situated on the eastern side was named Mukhyā, or the chief. Through this gate, accompanied by his friends named Rasajña and Vipaṇa, he used to visit two places named Bahūdana and Āpaṇa.

SB 4.25.50 — The southern gate of the city was known as Pitṛhū, and through that gate King Purañjana used to visit the city named Dakṣiṇa-pañcāla, accompanied by his friend Śrutadhara.

SB 4.25.51 — On the northern side was the gate named Devahū. Through that gate, King Purañjana used to go with his friend Śrutadhara to the place known as Uttara-pañcāla.

SB 4.25.52 — On the western side was a gate named Āsurī. Through that gate King Purañjana used to go to the city of Grāmaka, accompanied by his friend Durmada.

SB 4.25.53 — Another gate on the western side was known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, accompanied by his friend Lubdhaka.

SB 4.25.54 — Of the many inhabitants of this city, there are two persons named Nirvāk and Peśaskṛt. Although King Purañjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.

SB 4.25.55 — Sometimes he used to go to his private home with one of his chief servants [the mind], who was named Viṣūcīna. At that time, illusion, satisfaction and happiness used to be produced from his wife and children.

SB 4.25.56 — Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Purañjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen.

SB 4.25.57-61 — When the Queen drank liquor, King Purañjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Purañjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also

cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction.

SB 4.25.62 — In this way, King Purañjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.

## SB 4.26: King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry

SB 4.26.1-3 — The great sage Nārada continued: My dear King, once upon a time King Purañjana took up his great bow, and equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders, he sat on his chariot driven by five swift horses and went to the forest named Pañca-prastha. He took with him in that chariot two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one sitting place, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold.

SB 4.26.4 — It was almost impossible for King Purañjana to give up the company of his Queen even for a moment. Nonetheless, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, not caring for his wife.

SB 4.26.5 — At that time King Purañjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.

SB 4.26.6 — If a king is too attracted to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some animals that are

recommended for killing. One is not allowed to kill animals unnecessarily or without restrictions. The Vedas regulate animal-killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.

SB 4.26.7 — Nārada Muni continued to speak to King Prācīnabarhiṣat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.

SB 4.26.8 — Otherwise, a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloka planet.

SB 4.26.9 — When King Purañjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.

SB 4.26.10 — In this way King Purañjana killed many animals, including rabbits, boars, buffalo, bison, black deer, porcupines and other game animals. After killing and killing, the King became very tired.

SB 4.26.11 — After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had an appropriate dinner. Then he took rest and thus became freed from all restlessness.

SB 4.26.12 — After this, King Purañjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.

SB 4.26.13 — After taking his dinner and having his thirst and hunger satisfied, King Purañjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

SB 4.26.14 — At that time King Purañjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?

SB 4.26.15 — King Purañjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?

SB 4.26.16 — Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

SB 4.26.17 — All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

SB 4.26.18 — The great sage Nārada continued: My dear King Prācīnabarhi, as soon as King Purañjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.

SB 4.26.19 — The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.

SB 4.26.20 — Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.

SB 4.26.21 — King Purañjana said: My dear beautiful wife, when a master accepts a servant as his own man, but does not punish him for his offenses, the servant must be considered unfortunate.

SB 4.26.22 — My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry must be very foolish not to know that such is the duty of his friend.

SB 4.26.23 — My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

SB 4.26.24 — O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brāhmaṇa caste. But for the servant of Muraripu [Kṛṣṇa], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.

SB 4.26.25 — My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.

SB 4.26.26 — My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of Cupid, I am feeling lusty. But where is the beautiful woman who would give up her lusty husband and refuse to unite with him?

### SB 4.27: Attack by Caṇḍavega on the City of King Purañjana; the Character of Kālakanyā

SB 4.27.1 — The great sage Nārada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Purañjana gave him all satisfaction and enjoyed sex life with him.

SB 4.27.2 — The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.

SB 4.27.3 — Queen Purañjanī embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed joking words. Thus King Purañjana became very much captivated by his beautiful wife and deviated from his good sense. He forgot that the passing of days and nights meant that his span of life was being reduced without profit.

SB 4.27.4 — In this way, increasingly overwhelmed by illusion, King Purañjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered woman to be his ultimate life and soul. Becoming thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, whether regarding his own self or the Supreme Personality of Godhead.

SB 4.27.5 — My dear King Prācīnabarhiṣat, in this way King Purañjana, with his heart full of lust and sinful reactions, began to enjoy sex with his wife, and in this way his new life and youth expired in half a moment.

SB 4.27.6 — The great sage Nārada then addressed King Prācīnabarhiṣat: O one whose life span is great [virāṭ], in this way King Purañjana begot 1,100 sons within the womb of his wife, Purañjanī. However, in this business he passed away half of his life span.

SB 4.27.7 — O Prajāpati, King Prācīnabarhiṣat, in this way King Purañjana also begot 110 daughters. All of these were equally glorified like the father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities.

SB 4.27.8 — After this, King Purañjana, King of the Pañcāla country, in order to increase the descendants of his paternal family, married his sons with qualified wives and married his daughters with qualified husbands.

SB 4.27.9 — Of these many sons, each produced hundreds and hundreds of grandsons. In this way the whole city of Pañcāla became overcrowded by these sons and grandsons of King Purañjana.

SB 4.27.10 — These sons and grandsons were virtually plunderers of King Purañjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. Purañjana's attachment for these things was very deep-rooted.

SB 4.27.11 — The great sage Nārada continued: My dear King Prācīnabarhiṣat, like you King Purañjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices which were all very ghastly because they were inspired by the desire to kill animals.

SB 4.27.12 — Thus King Purañjana, being attached to fruitive activities [karma-kāṇḍīya] as well as kith and kin, and being obsessed with polluted consciousness, eventually arrived at that point not very much liked by those who are overly attached to material things.

SB 4.27.13 — O King! In Gandharvaloka there is a king named Caṇḍavega. Under him there are 360 very powerful Gandharva soldiers.

SB 4.27.14 — Along with Caṇḍavega were as many female Gandharvīs as there were soldiers, and all of them repetitively plundered all the paraphernalia for sense enjoyment.

SB 4.27.15 — When King Gandharva-rāja [Caṇḍavega] and his followers began to plunder the city of Purañjana, a snake with five hoods began to defend the city.

SB 4.27.16 — The five-hooded serpent, the superintendent and protector of the city of King Purañjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720.

SB 4.27.17 — Because he had to fight alone with so many soldiers, all of whom were great warriors, the serpent with five hoods became very weak. Seeing that his most intimate friend was weakening, King Purañjana and his friends and citizens living within the city all became very anxious.

SB 4.27.18 — King Purañjana collected taxes in the city known as Pañcāla and thus was able to engage in sexual indulgence. Being completely under the control of women, he could not understand that his life was passing away and that he was reaching the point of death.

SB 4.27.19 — My dear King Prācīnabarhiṣat, at this time the daughter of formidable Time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she came.

SB 4.27.20 — The daughter of Time [Jarā] was very unfortunate. Consequently she was known as Durbhagā [“ill-fated”]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction.

SB 4.27.21 — When I once came to this earth from Brahma-loka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed brahmācārī, she became lusty and proposed that I accept her.

SB 4.27.22 — The great sage Nārada continued: When I refused to accept her request, she became very angry at me and cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for a long time.

SB 4.27.23 — After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was Bhaya, or Fear, and she accepted him as her husband.

SB 4.27.24 — Approaching the King of the Yavanas, Kālakanyā addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friends with you.

SB 4.27.25 — One who does not give charity according to the customs or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end.

SB 4.27.26 — Kālakanyā continued: O gentle one, I am now present before you to serve you. Please accept me and thus show me mercy. It is a gentleman's greatest duty to be compassionate upon a person who is distressed.

SB 4.27.27 — After hearing the statement of Kālakanyā, daughter of Time, the King of the Yavanas began to smile and devise a means for executing his confidential duty on behalf of providence. He then addressed Kālakanyā as follows.

SB 4.27.28 — The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. Actually, as far as everyone is concerned, you are inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?

SB 4.27.29 — This world is a product of fruitive activities. Therefore you may imperceptibly attack people in general. Helped by my soldiers, you can kill them without opposition.

SB 4.27.30 — The King of the Yavanas continued: Here is my brother Prajvāra. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly within this world.

## SB 4.28: Purañjana Becomes a Woman in the Next Life

SB 4.28.1 — The great sage Nārada continued: My dear King Prācīnabarhiṣat, afterward the King of the Yavanas, whose name is fear itself, as well as Prajvāra, Kālakanyā, and his soldiers, began to travel all over the world.

SB 4.28.2 — Once the dangerous soldiers attacked the city of Purañjana with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent.

SB 4.28.3 — Gradually Kālakanyā, with the help of dangerous soldiers, attacked all the inhabitants of Purañjana's city and thus rendered them useless for all purposes.

SB 4.28.4 — When Kālakanyā, daughter of Time, attacked the body, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens.

SB 4.28.5 — When the city was thus endangered by the soldiers and Kālakanyā, King Purañjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rāja and Kālakanyā.

SB 4.28.6 — When King Purañjana was embraced by Kālakanyā, he gradually lost all his beauty. Having been too much addicted to sex, he became very poor in intelligence and lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas.

SB 4.28.7 — King Purañjana then saw that everything in his town was scattered and that his sons, grandsons, servants and ministers were all gradually opposing him. He also noted that his wife was becoming cold and indifferent.

SB 4.28.8 — When King Purañjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But he could not counteract the situation because he was thoroughly overwhelmed by Kālakanyā.

SB 4.28.9 — The objects of enjoyment became stale by the influence of Kālakanyā. Due to the continuance of his lusty desires, King Purañjana became very poor in everything. Thus he did not understand the aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them.

SB 4.28.10 — The city of King Purañjana was overcome by the Gandharva and Yavana soldiers, and although the King had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kālakanyā.

SB 4.28.11 — Under the circumstances, the elder brother of Yavana-rāja, known as Prajvāra, set fire to the city to please his younger brother, whose other name is fear itself.

SB 4.28.12 — When the city was set ablaze, all the citizens and servants of the King, as well as all family members, sons, grandsons, wives and other relatives, were within the fire. King Purañjana thus became very unhappy.

SB 4.28.13 — The city's superintendent of police, the serpent, saw that the citizens were being attacked by Kālakanyā, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas.

SB 4.28.14 — As a serpent living within the cavity of a tree wishes to leave when there is a forest fire, so the city's police superintendent, the snake, wished to leave the city due to the fire's severe heat.

SB 4.28.15 — The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly defeated his bodily strength. When he attempted to leave the body, he was checked by his enemies. Being thus baffled in his attempt, he began to cry loudly.

SB 4.28.16 — King Purañjana then began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, servants and other associates, as well as his house, his household paraphernalia and his little accumulation of wealth.

SB 4.28.17 — King Purañjana was overly attached to his family and conceptions of "I" and "mine." Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.

SB 4.28.18 — King Purañjana was anxiously thinking, "Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these family members? Alas, she will be greatly harassed by thoughts of family maintenance."

SB 4.28.19 — King Purañjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior.

SB 4.28.20 — King Purañjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so many sons and heroes, the King still feared that she would not be able to maintain the responsibility of household affairs.

SB 4.28.21 — King Purañjana continued worrying: "After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and continue their lives? Their position will be similar to that of passengers aboard a ship wrecked in the midst of the ocean."

SB 4.28.22 — Although King Purañjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rāja, whose name was fear itself, immediately drew near to arrest him.

SB 4.28.23 — When the Yavanas were taking King Purañjana away to their place, binding him like an animal, the King's followers became greatly aggrieved. While they lamented, they were forced to go along with him.

SB 4.28.24 — The serpent, who had already been arrested by the soldiers of Yavana-rāja and was out of the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust.

SB 4.28.25 — When King Purañjana was being dragged with great force by the powerful Yavana, out of his gross ignorance he still could not remember his friend and well-wisher, the Supersoul.

SB 4.28.26 — That most unkind king, Purañjana, had killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes.

SB 4.28.27 — Due to his contaminated association with women, a living entity like King Purañjana eternally suffers all the pangs of material existence and remains in the dark region of material life, bereft of all remembrance for many, many years.

SB 4.28.28 — King Purañjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

SB 4.28.29 — It was fixed that Vaidarbī, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pāṇḍu country. After conquering other princes, he married the daughter of King Vidarbha.

SB 4.28.30 — King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Draviḍa. Thus there were seven kings in that land.

SB 4.28.31 — My dear King Prācīnabarhiṣat, the sons of Malayadhvaja gave birth to many thousands and thousands of sons, and all of these have been protecting the entire world up to the end of one Manu's life span and even afterward.

SB 4.28.32 — The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Kṛṣṇa. From her one son was born, whose name was Dṛḍhacyuta, and from him another son was born, whose name was Idhmavāha.

SB 4.28.33 — After this, the great saintly King Malayadhvaja divided his entire kingdom among his sons. Then, in order to worship Lord Kṛṣṇa with full attention, he went to a solitary place known as Kulācala.

SB 4.28.34 — Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulācala, his devoted wife, whose eyes were very enchanting, followed him, giving up all homely happiness, despite family and children.

SB 4.28.35-36 — In the province of Kulācala, there were rivers named Candravasā, Tāmraparnī and Vaṭodakā. King Malayadhvaja used to go to those pious rivers regularly and take his bath there. Thus he purified himself externally and internally. He took his bath and ate bulbs, seeds, leaves, flowers, roots, fruits and grasses and drank water. In this way he underwent severe austerities. Eventually he became very skinny.

SB 4.28.37 — Through austerity, King Malayadhvaja in body and mind gradually became equal to the dualities of cold and heat, happiness and distress, wind and rain, hunger and thirst, the pleasant and the unpleasant. In this way he conquered all relativities.

SB 4.28.38 — By worshiping, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his consciousness. Thus he fixed everything on the central point of the Supreme Brahman [Kṛṣṇa].

SB 4.28.39 — In this way he stayed immovable in one place for one hundred years by the calculation of the demigods. After this time, he developed pure devotional attraction for Kṛṣṇa, the Supreme Personality of Godhead, and remained fixed in that position.

SB 4.28.40 — King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.

SB 4.28.41 — In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge, he could understand everything from all angles of vision.

SB 4.28.42 — King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from such activities.

SB 4.28.43 — The daughter of King Vidarbha accepted her husband all in all as the Supreme. She gave up all sensual enjoyment and in complete renunciation followed the principles of her husband, who was so advanced. Thus she remained engaged in his service.

SB 4.28.44 — The daughter of King Vidarbha wore old garments, and she was lean and thin because of her vows of austerity. Since she did not arrange her hair, it became entangled and twisted in locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire.

SB 4.28.45 — The daughter of King Vidarbha continued as usual to serve her husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body.

SB 4.28.46 — While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.

SB 4.28.47 — Being now alone and a widow in that forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly.

SB 4.28.48 — O best of kings, please get up ! Get up ! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.

SB 4.28.49 — That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus the tears rolled down from her eyes.

SB 4.28.50 — She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.

SB 4.28.51 — My dear King, one brāhmaṇa, who was an old friend of King Purañjana, came to that place and began to pacify the Queen with sweet words.

SB 4.28.52 — The brāhmaṇa inquired as follows: Who are you ? Whose wife or daughter are you ? Who is the man lying here ? It appears you are lamenting for this dead body. Don't you recognize Me ? I am your eternal friend. You may remember that many times in the past you have consulted Me.

SB 4.28.53 — The brāhmaṇa continued: My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world.

SB 4.28.54 — My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the Mānasa Lake. Although we have been living together for many thousands of years, we are still far away from our original home.

SB 4.28.55 — My dear friend, you are now My very same friend. Since you left Me, you have become more and more materialistic, and not seeing Me, you have been traveling in different forms throughout this material world, which was created by some woman.

SB 4.28.56 — In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.

SB 4.28.57 — My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients — fire, water and earth. The six families are the aggregate total of the mind and five senses.

SB 4.28.58 — The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. The soul is a person and an enjoyer in reality. However, because he is now hidden within the city of the body, he is devoid of knowledge.

SB 4.28.59 — My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material conceptions, you are placed in various miserable conditions.

SB 4.28.60 — Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvaja, your well-wishing husband. Nor were you the actual husband of Purañjanī. You were simply captivated in this body of nine gates.

SB 4.28.61 — Sometimes you think yourself a man, sometimes a chaste woman and sometimes a neutral eunuch. This is all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us — you and I — are pure spiritual identities. Now just try to understand this. I am trying to explain our factual position.

SB 4.28.62 — My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.

SB 4.28.63 — As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.

SB 4.28.64 — In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Kṛṣṇa consciousness, which was lost because of his material attraction.

SB 4.28.65 — My dear King Prācīnabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Purañjana to you. Actually it is an instruction for self-realization.

## SB 4.29: Talks Between Nārada and King Prācīnabarhi

SB 4.29.1 — King Prācīnabarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Purañjana. Actually, those who are perfect in spiritual knowledge can understand, but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.

SB 4.29.2 — The great sage Nārada Muni continued: You must understand that Purañjana, the living entity, transmigrates according to his own work into different types of bodies, which may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called enjoyer, is known as Purañjana.

SB 4.29.3 — The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the living entities cannot realize the Supreme Personality of Godhead by material names, activities or qualities, He remains everlastingly unknown to the conditioned soul.

SB 4.29.4 — When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod.

SB 4.29.5 — The great sage Nārada continued: The word pramadā mentioned in this regard refers to material intelligence, or ignorance. It is to be understood as such. When one takes shelter of this kind of intelligence, he identifies himself with the material body. Influenced by the material consciousness of “I” and “mine,” he begins to enjoy and suffer through his senses. Thus the living entity is entrapped.

SB 4.29.6 — The five working senses and the five senses that acquire knowledge are all male friends of Purañjanī. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girlfriends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.

SB 4.29.7 — The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pañcāla kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pañcāla kingdom is the city of the body, which has nine gates.

SB 4.29.8 — The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genitals and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste.

SB 4.29.9 — Two eyes, two nostrils and a mouth — all together five — are situated in the front. The right ear is accepted as the southern gate, and the left ear is the northern gate. The two holes, or gates, situated in the west are known as the rectum and genital organ.

SB 4.29.10 — The two gates named Khadyotā and Āvirmukhī, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrājita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of forms.

SB 4.29.11 — The two doors named Nalinī and Nālinī should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhūta is the sense of smell. The door called Mukhyā is the mouth, and Vipaṇa is the faculty of speech. Rasajña is the sense of taste.

SB 4.29.12 — The city called Āpaṇa represents engagement of the tongue in speech, and Bahūdana is the variety of foodstuffs. The right ear is called the gate of Pitṛhū, and the left ear is called the gate of Devahū.

SB 4.29.13 — Nārada Muni continued: The city spoken of as Dakṣiṇa-pañcāla represents the scriptures meant for directing pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pañcāla, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Pitṛloka and some to Devaloka. All this is made possible by the two ears.

SB 4.29.14 — The city called Grāmaka, which is approached through the lower gate of Āsurī [the genital organ], is meant for sex, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirṛti.

SB 4.29.15 — When it is said that Purañjana goes to Vaiśasa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves hither and thither.

SB 4.29.16 — The word antah-pura refers to the heart. The word viṣūcīna, meaning “going everywhere,” indicates the mind. Within the mind the living entity enjoys the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation.

SB 4.29.17 — Formerly it was explained that the Queen is one’s intelligence. While one is awake or asleep, that intelligence creates different situations. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence.

SB 4.29.18-20 — Nārada Muni continued: What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot’s flags. The five types of life air constitute the living entity’s bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the knotting place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the

soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.

SB 4.29.21 — What was previously explained as Cañdavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvīs. The body's life span is gradually reduced by the passage of days and nights, which number 360.

SB 4.29.22 — What was described as Kālakanyā should be understood as old age. No one wants to accept old age, but Yavaneśvara [Yavana-rāja], who is death, accepts Jarā [old age] as his sister.

SB 4.29.23-25 — The followers of Yavaneśvara [Yamarāja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvāra represents the two types of fever: extreme heat and extreme cold — typhoid and pneumonia. The living entity lying down within the body is disturbed by many tribulations pertaining to providence, to other living entities and to his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the necessities of the body, mind and senses and suffering from various types of disease, is carried away by many plans due to his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries under the pretext of false egoism ("I" and "mine"). In this way he lives for a hundred years within this body.

SB 4.29.26-27 — The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

SB 4.29.28 — Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

SB 4.29.29 — Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

SB 4.29.30-31 — The living entity is exactly like a dog who, overcome with hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets, and so on.

SB 4.29.32 — The living entities are trying to counteract different miserable conditions pertaining to providence, other living entities or the body and mind. Still, they must remain conditioned by the laws of nature, despite all attempts to counter these laws.

SB 4.29.33 — A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his shoulder. In this way he tries to relieve himself of the burden. However, whatever process he devises to counteract the burden does nothing more than put the same burden from one place to another.

SB 4.29.34 — Nārada continued: O you who are free from all sinful activity! No one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Kṛṣṇa consciousness. All such activity is due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our material existence is due to our ignorance and illusion. Unless we awaken to Kṛṣṇa consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Kṛṣṇa consciousness.

SB 4.29.35 — Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

SB 4.29.36-37 — The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vāsudeva, one cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge.

SB 4.29.38 — O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

SB 4.29.39-40 — My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life, namely hunger and thirst, and become immune to all kinds of fear, lamentation and illusion.

SB 4.29.41 — Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead.

SB 4.29.42-44 — The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva; Manu, Dakṣa and the other rulers of humankind; the four saintly first-class brahmacārīs headed by Sanaka and Sanātana; the great sages Marīci, Atri, Āṅgirā, Pulastyā, Pulaha, Kratu, Bhṛgu and Vasiṣṭha; and my humble self [Nārada] are all stalwart brāhmaṇas who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we always see, we do not know perfectly about Him.

SB 4.29.45 — Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the supreme powerful Personality of Godhead.

SB 4.29.46 — When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

SB 4.29.47 — My dear King Barhiṣmān, you should never out of ignorance take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or which may appear to be the goal of self-interest. You should never take these to be the ultimate goal of life.

SB 4.29.48 — Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioined and search after other homes.

SB 4.29.49 — My dear King, the entire world is covered with the sharp points of kuṣa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way

one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness.

SB 4.29.50 — Śrī Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature. He is also our best friend, and everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious.

SB 4.29.51 — One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

SB 4.29.52 — The great saint Nārada continued: O great personality, I have replied properly about all that you have asked me. Now hear another narration that is accepted by saintly persons and is very confidential.

SB 4.29.53 — My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a tiger, which is accustomed to living at the cost of another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

SB 4.29.54 — My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification — from his tongue to his genitals — and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

SB 4.29.55 — My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets

by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

SB 4.29.56 — The King replied: My dear brāhmaṇa, whatever you have said I have heard with great attention and, considering all of it, have come to the conclusion that the ācāryas [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me?

SB 4.29.57 — My dear brāhmaṇa, there are contradictions between your instructions and those of my spiritual teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about them, but you have now very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered by the real purpose of life. Of course, there is no question of sense gratification.

SB 4.29.58 — The results of whatever a living entity does in this life are enjoyed in the next life.

SB 4.29.59 — The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

SB 4.29.60 — The great sage Nārada continued: The living entity acts in a gross body in this life. This body is forced to act by the subtle body, composed of mind, intelligence and ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change.

SB 4.29.61 — The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life.

SB 4.29.62 — The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions, and all these activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mental concoctions. Thus he gets another body.

SB 4.29.63 — One can understand the mental or conscious position of a living entity by the activities of two kinds of senses — the knowledge-acquiring senses and the executive senses.

Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life.

SB 4.29.64 — Sometimes we suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams.

SB 4.29.65 — Therefore, my dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

SB 4.29.66 — O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance with his association with material nature. According to one's mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies.

SB 4.29.67 — Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions.

SB 4.29.68 — The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records different thoughts. In the mind these appear together in different combinations; therefore these images sometimes appear as things never seen or never heard before.

SB 4.29.69 — Kṛṣṇa consciousness means constantly associating with the Supreme Personality of Godhead in such a mental state that the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is not always possible, but it becomes manifest exactly like the dark planet known as Rāhu, which is observed in the presence of the full moon.

SB 4.29.70 — As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects, and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well.

SB 4.29.71 — When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

SB 4.29.72 — When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night.

SB 4.29.73 — When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease to exist materially, even though he may not be exactly in contact with the sense objects.

SB 4.29.74 — The five sense objects, the five sense organs, the five knowledge-acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

SB 4.29.75 — By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

SB 4.29.76-77 — The caterpillar transports itself from one leaf to another by capturing one leaf before giving up the other. Similarly, according to his previous work, the living entity must capture another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires.

SB 4.29.78 — As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

SB 4.29.79 — You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently, everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord.

SB 4.29.80 — The great sage Maitreya continued: The supreme devotee, the great saint Nārada, thus explained to King Prācīnabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Nārada Muni left to return to Siddhaloka.

SB 4.29.81 — In the presence of his ministers, the saintly King Prācīnabarhi left orders for his sons to protect the citizens. He then left home and went off to undergo austerities in a holy place known as Kapilāśrama.

SB 4.29.82 — Having undergone austerities and penances at Kapilāśrama, King Prācīnabarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.

SB 4.29.83 — My dear Vidura, one who hears this narration concerning the understanding of the living entity's spiritual existence, as described by the great sage Nārada, or who relates it to others, will be liberated from the bodily conception of life.

SB 4.29.84 — This narration spoken by the great sage Nārada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently this narration, when described, certainly sanctifies this material world. It purifies the heart of the living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world.

SB 4.29.85 — The allegory of King Purañjana, described herein according to authority, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purpose of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after death. Although one may not understand what transmigration of the soul actually is, one can fully understand it by studying this narration.

Texts 29.1a-2a — A desire to maintain body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.

Text 29.1b — If a living entity is developed in Kṛṣṇa consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.

Text 29.2b — Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

## SB 4.30: The Activities of the Pracetās

SB 4.30.1 — Vidura inquired from Maitreya: O brāhmaṇa, you formerly spoke about the sons of Prācīnabarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Śiva. What did they achieve in this way?

SB 4.30.2 — My dear Bārhaspatya, what did the sons of King Barhiṣat, known as the Pracetās, obtain after meeting Lord Śiva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?

SB 4.30.3 — The great sage Maitreya said: The sons of King Prācīnabarhi, known as the Pracetās, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Śiva, they were able to satisfy Lord Viṣṇu, the Supreme Personality of Godhead.

SB 4.30.4 — At the end of ten thousand years of severe austerities performed by the Pracetās, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetās and satisfied the labor of their austerities.

SB 4.30.5 — The Personality of Godhead, appearing on the shoulder of Garuḍa, seemed like a cloud resting on the summit of the mountain known as Meru. The transcendental body of the Personality of Godhead was covered by attractive yellow garments, and His neck was decorated with the jewel known as Kaustubha-maṇi. The bodily effulgence of the Lord dissipated all the darkness of the universe.

SB 4.30.6 — The Lord's face was very beautiful, and His head was decorated with a shining helmet and golden ornaments. The helmet was dazzling and was very beautifully situated on His head. The Lord had eight arms, which each held a particular weapon. The Lord was surrounded by demigods, great sages and other associates. These were all engaged in His service. Garuḍa, the carrier of the Lord, glorified the Lord with Vedic hymns by flapping his wings. Garuḍa appeared to be an inhabitant of the planet known as Kinnaraloka.

SB 4.30.7 — Around the neck of the Personality of Godhead hung a flower garland that reached to His knees. His eight stout and elongated arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed the sons of King Prācīnabarhiṣat, who were very much surrendered unto Him.

SB 4.30.8 — The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation — devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.

SB 4.30.9 — The Lord continued: Those who remember you every evening of every day will become friendly with their brothers and with all other living entities.

SB 4.30.10 — Those who will offer Me the prayers composed by Lord Śiva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence.

SB 4.30.11 — Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world.

SB 4.30.12 — You will have a nice son, who will be in no way inferior to Lord Brahmā. Consequently, he will be very famous all over the universe, and the sons and grandsons generated by him will fill the three worlds.

SB 4.30.13 — O sons of King Prācīnabarhiṣat, the heavenly society girl named Pramlocā kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsarā named Pramlocā with the sage Kaṇḍu.

SB 4.30.14 — Thereafter the child, who was left to the care of the trees, began to cry in hunger. At that time the king of the forest, namely the king of the moon planet, out of compassion placed his finger, which poured forth nectar, within the child's mouth. Thus the child was raised by the mercy of the king of the moon.

SB 4.30.15 — Since all of you are very much obedient to My orders, I ask you to immediately marry that girl, who is so well qualified with beauty and good qualities. According to the order of your father, create progeny through her.

SB 4.30.16 — You brothers are all of the same nature, being My devotees and obedient sons of your father. Similarly, that girl is also of the same type and is dedicated to all of you. Thus both the girl and you, the sons of Prācīnabarhiṣat, are on the same platform, being united on a common principle.

SB 4.30.17 — The Lord then blessed all the Pracetās, saying: My dear princes, by My mercy you can enjoy all the facilities of this world as well as the heavenly world. Indeed, you can enjoy all of them without hindrance and with full strength for one million celestial years.

SB 4.30.18 — Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, being completely unattached to material enjoyment in the so-called heavenly planets as well as in hellish planets, you will return home, back to Godhead.

SB 4.30.19 — Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

SB 4.30.20 — Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [brahma-bhūta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhūta situation.

SB 4.30.21 — The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetās began to offer Him prayers. The Lord is the bestower of all success in life and is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a faltering voice, due to ecstasy, the Pracetās began to offer prayers. They were purified by the presence of the Lord, who was before them face to face.

SB 4.30.22 — The Pracetās spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.

SB 4.30.23 — Dear Lord, we beg to offer our obeisances unto You. When the mind is fixed upon You, the world of duality, although a place for material enjoyment, appears meaningless. Your transcendental form is full of transcendental bliss. We therefore offer our respects unto You. Your appearances as Lord Brahmā, Lord Viṣṇu and Lord Śiva are meant for the purpose of creating, maintaining and annihilating this cosmic manifestation.

SB 4.30.24 — Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for Your brain plans how to do so. You live everywhere as Paramātmā; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

SB 4.30.25 — Dear Lord, we offer our respectful obeisances unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower with all its fragrance. Your eyes are also like the petals of a lotus flower. Therefore we always offer our respectful obeisances unto You.

SB 4.30.26 — Dear Lord, the garment You have put on is yellowish in color, like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone's heart, You are the direct witness of all the activities of all living entities. We offer our respectful obeisances unto You again and again.

SB 4.30.27 — Dear Lord, we conditioned souls are always covered by ignorance in the bodily conception of life. We therefore always prefer the miserable conditions of material existence. To deliver us from these miserable conditions, You have advented Yourself in this transcendental form. This is evidence of Your unlimited causeless mercy upon those of us who are suffering in this way. Then what to speak of the devotees to whom You are always so favorably disposed?

SB 4.30.28 — Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your arcā-vigraha. You should certainly think of us as Your eternal servants.

SB 4.30.29 — When the Lord, out of His natural compassion, thinks of His devotee, by that process only are all desires of the neophyte devotee fulfilled. The Lord is situated in every living entity's heart, although the living entity may be very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why should the Lord not know our desires?

SB 4.30.30 — O Lord of the universe, You are the actual teacher of the science of devotional service. We are satisfied that Your Lordship is the ultimate goal of our life, and we pray that You will be satisfied with us. That is our benediction. We do not desire anything other than Your full satisfaction.

SB 4.30.31 — Dear Lord, we shall therefore pray for Your benediction because You are the Supreme, beyond all transcendence, and because there is no end to Your opulences. Consequently, You are celebrated by the name Ananta.

SB 4.30.32 — Dear Lord, when the bee approaches the celestial tree called the pārijāta, it certainly does not leave the tree, because there is no need for such action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

SB 4.30.33 — Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

SB 4.30.34 — Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

SB 4.30.35 — Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

SB 4.30.36 — The Supreme Lord, Nārāyaṇa, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyaṇa is worshiped through this saṅkīrtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

SB 4.30.37 — Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

SB 4.30.38 — Dear Lord, by virtue of a moment's association with Lord Śiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet.

SB 4.30.39-40 — Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brāhmaṇas, advanced devotees and aged personalities who are spiritually very

advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

SB 4.30.41 — Dear Lord, even great yogīs and mystics who are very much advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahmā and Lord Śiva, cannot fully understand Your glories and potencies. Nonetheless they have offered their prayers according to their own capacities. In the same way, we, although much lower than these personalities, also offer our prayers according to our own capability.

SB 4.30.42 — Dear Lord, You have no enemies or friends. Therefore You are equal to everyone. You cannot be contaminated by sinful activities, and Your transcendental form is always beyond the material creation. You are the Supreme Personality of Godhead because You remain everywhere within all existence. You are consequently known as Vāsudeva. We offer You our respectful obeisances.

SB 4.30.43 — The great sage Maitreya continued: My dear Vidura, the Supreme Personality of Godhead, who is the protector of surrendered souls, being thus addressed by the Pracetās and worshiped by them, replied, “May whatever you have prayed for be fulfilled.” After saying this, the Supreme Personality of Godhead, whose prowess is never defeated, left. The Pracetās were unwilling to be separated from Him because they had not seen Him to their full satisfaction.

SB 4.30.44 — Thereafter all the Pracetās emerged from the waters of the sea. They then saw that all the trees on land had grown very tall, as if to obstruct the path to the heavenly planets. These trees had covered the entire surface of the world. At this time the Pracetās became very angry.

SB 4.30.45 — My dear King, at the time of devastation, Lord Śiva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetās also emitted fire and air from their mouths.

SB 4.30.46 — After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahmā immediately came to the sons of King Barhiṣmān and pacified them with words of logic.

SB 4.30.47 — The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā.

SB 4.30.48 — Following the order of Lord Brahmā, all the Pracetās accepted the girl as their wife. From the womb of this girl, the son of Lord Brahmā named Dakṣa took birth. Dakṣa had to take birth from the womb of Māriṣā due to his disobeying and disrespecting Lord Mahādeva [Śiva]. Consequently he had to give up his body twice.

SB 4.30.49 — His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara.

SB 4.30.50-51 — After being born, Dakṣa, by the superexcellence of his bodily luster, covered all others' bodily opulence. Because he was very expert in performing fruitive activity, he was called by the name Dakṣa, meaning “the very expert.” Lord Brahmā therefore engaged Dakṣa in the work of generating living entities and maintaining them. In due course of time, Dakṣa also engaged other Prajāpatis [progenitors] in the process of generation and maintenance.

## SB 4.31: Nārada Instructs the Pracetās

SB 4.31.1 — The great saint Maitreya continued: After that, the Pracetās lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.

SB 4.31.2 — The Pracetās went to the seashore in the west where the great liberated sage Jājali was residing. After perfecting the spiritual knowledge by which one becomes equal toward all living entities, the Pracetās became perfect in Kṛṣṇa consciousness.

SB 4.31.3 — After practicing the yogāsana for mystic yoga, the Pracetās managed to control their life air, mind, words and external vision. Thus by the prāṇāyāma process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost Brahman. While they were practicing this prāṇāyāma, the great sage Nārada, who is worshiped both by demons and by demigods, came to see them.

SB 4.31.4 — As soon as the Pracetās saw that the great sage Nārada had appeared, they immediately got up even from their āsanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Nārada Muni was properly seated, they began to ask him questions.

SB 4.31.5 — All the Pracetās began to address the great sage Nārada: O great sage, O brāhmaṇa, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the

darkness of night — a fear brought about by thieves and rogues. Similarly, your traveling is like the sun's, for you drive away all kinds of fear.

SB 4.31.6 — O master, may we inform you that because of our being overly attached to family affairs, we almost forgot the instructions we received from Lord Śiva and Lord Viṣṇu.

SB 4.31.7 — Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.

SB 4.31.8 — The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetās, the supreme devotee Nārada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.

SB 4.31.9 — The great sage Nārada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life span, his mind and his words are all factually perfect.

SB 4.31.10 — A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called sāvitra. The third birth, called yājñika, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the life span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

SB 4.31.11 — Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses?

SB 4.31.12 — Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyāsa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.

SB 4.31.13 — Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently, the goal of all auspicious activities — karma, jñāna, yoga and bhakti — is the Supreme Personality of Godhead.

SB 4.31.14 — As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

SB 4.31.15 — During the rainy season, water is generated from the sun, and in due course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

SB 4.31.16 — Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.

SB 4.31.17 — My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these takes place consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.

SB 4.31.18 — Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

SB 4.31.19 — By showing mercy to all living entities, being satisfied somehow or other, and restricting the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

SB 4.31.20 — Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.

SB 4.31.21 — The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material

things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

SB 4.31.22 — Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

SB 4.31.23 — The great sage Maitreya continued: My dear King Vidura, Śrī Nārada Muni, the son of Lord Brahmā, thus described all these relationships with the Supreme Personality of Godhead to the Pracetās. Afterward, he returned to Brahmaloka.

SB 4.31.24 — Hearing from Nārada’s mouth the glories of the Lord, which vanquish all the ill fortune of the world, the Pracetās also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination.

SB 4.31.25 — My dear Vidura, I have told you everything you wanted to know about the conversation between Nārada and the Pracetās, the conversation describing the glories of the Lord. I have related this as far as possible.

SB 4.31.26 — Śukadeva Gosvāmī continued: O best of kings [King Parīkṣit], I have now finished telling about the descendants of the first son of Svāyambhuva Manu, Uttānapāda. I shall now try to relate the activities of the descendants of Priyavrata, the second son of Svāyambhuva Manu. Please hear them attentively.

SB 4.31.27 — Although Mahārāja Priyavrata received instructions from the great sage Nārada, he still engaged in ruling the earth. After fully enjoying material possessions, he divided his property among his sons. He then attained a position by which he could return home, back to Godhead.

SB 4.31.28 — My dear King, in this way, after hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes, he immediately fell down at the lotus feet of his guru, his spiritual master. He then fixed the Supreme Personality of Godhead within the core of his heart.

SB 4.31.29 — Śrī Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person liberated from the material world can return home, back to Godhead.

SB 4.31.30 — Śukadeva Gosvāmī continued: Vidura thus offered obeisances unto the great sage Maitreya and, taking his permission, started for the city of Hastināpura to see his own kinsmen, although he had no material desires.

SB 4.31.31 — O King, those who hear these topics about kings who are completely surrendered to the Supreme Personality of Godhead obtain without difficulty a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead.